CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

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W. STANFORD REID

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EDITORIAL:
The Church and the Race Problem

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CHRISTIANITY and the Sense of Tragedy

W. STANFORD REID

The feeling that life is fundamentally tragic seems to be common to the human race. The tendency toward death, frustration and what Carlyle has called "the inane" seems for most men to be the dominant theme of earthly existence. True, in times of expansion, of economic and social improvement, men have usually become optimistic, declaring this to be the best possible world and that every day in every way we are getting better and better. But let there be ever so slight a "recession" and the immediate change of tone in the chorus of optimism becomes very noticeable. The sense of tragedy very soon reasserts its rule over the human heart and mind.

That this is so is seen early in the history of civilization and culture. To the Greeks, for instance, the highest type of dramatic art, that which most truly portrayed life, was tragedy. Aristotle held that such representation performed a catharsis in those who witnessed it, enabling them to project themselves into the situation depicted in the drama. By so doing, they would be able to evaluate and overcome the catastrophic in their own lives. Here, as in much Eastern thinking, the black tragedy of man's existence is taken for granted.

THE FORMS OF TRAGEDY

To the Greek dramatist, whether Sophocles, Euripedes or another, tragedy had one of three principal forms. The hero might find himself in conflict with society and its conventions, the result being virtual outlawry and death. Such an end, however, was not so tragic as that of the man who dared to fight with the gods. If he attempted this, his end was foreordained, for the gods would crush him with the weight of their roaring thunderbolts. In an even worse plight was the man in conflict with himself. There lay the deepest depth of tragedy, for such a one was not only the victim but also his own prosecutor and judge.

Thus, in Greek thought, anyone worthy of the name of man was obliged to enter into one form of conflict or other. As an individual he had to face the demands of society, religion or even his own human nature. One answer he could offer to these demands was submission, but by giving this answer he really ceased to be an individual and a man. This was slavery. On the other hand, he could go his own independent way, a way leading inevitably to a conflict ending only in defeat. But having fought a good fight, he would go down with his flag flying. Here was the gloriously tragic moment of life.

Such an approach to life assumes, of course, a whole philosophy or world-and-life view. It holds that life is fundamentally void, for man is destined to defeat and consequently to hopelessness. The hero is one who does not really overcome but who faces life defiantly and, by maintaining his own individual integrity, transmutes defeat into true victory. This is the tragedy which underlies all of life, for it reveals the ultimate vanity of all human endeavor.

It is upon this tradition that the great Western dramatists have built. This theme lies at the heart of Milton's *Samson Agonistes,* which the author prefaced with a discussion of Aristotle and his views of the tragic. Corneille and Racine both followed the same pattern. Only Shakespeare at first appears to be different, but he too in King Lear, Macbeth or Othello, while perhaps more psychologically profound, follows the same well-worn path. Whether it be man's fatuous love, his pride or his lust, they all lead to a destruction which he can only resist, daring the gods to strike him down with their searing darts of lightning.

BLEAKNESS IN MODERN LIFE

Nor has our thinking changed much in our own day and age. We, who would seem to have good reason for optimism, particularly if we live in the Western Hemi-

. . . . . .

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sphere, might well be excused for a certain buoyancy of outlook. Yet, on every hand, tragic bleakness seems to dominate. Robert Louis Stevenson commented more than once on this fact, and the parade of great novelists and writers only bears him out too well. Dreiser, Hardy, D. H. Lawrence, Proust, Dylan Thomas and many others continually point up the fact that life is essentially calamitous. Going even further, historian-philosophers, such as Spengler and Toynbee, declare that civilizations, like the individual, can end only in tragic death.

One may, of course, object that this attitude is a product of extreme intellectualism. It is the fate of the university professor, rather than of the man in the street. Yet is this true? Is it not true that it is part and parcel, not merely of Western, but of human thought? How often have we heard it prophesied in the past few years that there *will* be a third world war, and that this war will bring about the end of all things! Man seems to accept it as axiomatic that he will eventually bring himself to destruction, perhaps because of his very efforts to survive. In a hostile universe he can look forward to nothing but ultimate disaster. Despite all that he does, the universe will ultimately run down, bringing man's hard-won achievements in art, science, religion and war to nothing. There is the ultimate tragedy.

And what practical effect does this have upon men? They see no value to life. They make money, they amass power, they build up a reputation. But where does it all lead? There is nothing beyond, for death ends all, and frustration is the common lot of man. Out of this situation come inner tensions, which in turn lead to social conflicts. The individual in his drive, in his search for something beyond his own puny efforts, to make life mean something finds himself opposed by others with the same tensions and acquisitive desires. The result is war in the economic, political or international sphere, and this in turn destroys man and his glory, civilization, and their cultures, nations and their achievements. Man agrees that

> The boast of heraldry, the pomp of power,
> And all that beauty, all that wealth e'er gave,
> Await alike the inevitable hour,
> The paths of glory lead but to the grave.

MIRROR OF MAN'S NEED

The Christian church in human society and the individual Christian as a member of society both have seriously to face this common interpretation of life. A mere glib "God's in His heaven, all's right with the world" sort of attitude does not solve the problem, nor overcome the difficulty. Does Christianity, therefore, have any real answer to, any effective argument against, the usual "philosophy of tragedy?" Or, does it simply admit that life is vanity of vanities about which man can do absolutely nothing?

In considering this matter, the Christian must of course realize that this belief in ultimate tragedy is a revelation of man's need. As man becomes more self-conscious, so he becomes more "tragedy-conscious." His sense of uncertainty and insecurity grows stronger as he more clearly sees his own smallness against the background of the universe. At times he has felt that he could govern all things by his reason, but before long, further knowledge has made him realize that he was dealing with something far beyond his power to control. Thus it has indeed been true that "he that increaseth knowledge increaseth sorrow" (Eccles. 1:18).

To the Christian this is not unexpected. After all, when man frankly and bluntly refuses to acknowledge God as sovereign, he cannot expect anything else. A limited god, or no god at all, leaves the universe as the plaything of chance and the sport of conflicting currents of forces. In the circumstances, all that man can do is fight back at his environment, in the hope that some day in the future he may see victory—or oblivion. Man's sin is thus at the root of his tragic sense.

ITS ROOTS ARE DEEP

One may well ask then if Christianity sees no tragedy in life. Is Christianity a religion of facile optimism that goes its way without considering or caring for the emptiness which obviously lies so close to the surface of all human endeavor and activity? No, Christianity realizes that there is indeed a tragic side to life, but it believes that its roots lie deeper than most men realize.

The Christian bases his understanding of tragedy upon his belief in the doctrine fundamental to all Christian thought—God's sovereignty. Because God is sovereign, he is the Creator, Sustainer and Ruler of all that is (John 1:3-5; I Cor. 8:6; Col. 1:16, 17). Indeed, he is more: the Redeemer of his people, sovereignly saving them by his grace (John 1:12 f.; 3:3, 6, 7, 16; Rom. 8:28 ff.; Eph. 1, 2). God is absolute in all things.

Yet although God's sovereign goodness is so bountifully manifest in creation and providence, man continues in rebellion. Although God continually displays his kindness to man in providing what he needs in this life, man shows neither gratitude nor thanksgiving. He prefers to declare that all these things are attained by his own hard work, or even by chance. Completely egocentric, he ignores God, refusing the submission that he should offer (Rom. 1:19-20).

Nevertheless, the sovereign God continues by his providence to sustain and govern the rebel, not only providing him with those things which he needs, but even restraining the ravages of sin in his mind and body. Although man laughs in his face, God still keeps him in this life, for the rebel is utterly dependent, though he acknowledge it not, upon him.

As if this evidence of God's goodness were not enough, he has entered into history speaking to men through the mouths of prophets and apostles, and calling upon them to return to him. Most important of all he entered into man's world as man, in the person of Jesus Christ. And in the Incarnation, which led to his death on Calvary's cross, he substituted himself for man, that he alone might bear the penalty of man's continual and obstinate rebellion. Here was the supreme manifestation of divine sovereign grace.

THE REBELLIOUS CREATURE

Yet in spite of God's infinite grace, in spite of all his calls to return, man pays little or no attention. Faced with the offer of the Gospel, he turns his back upon it, and we hear the tragic cry of the Savior: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37). Here is one aspect of the Christian sense of tragedy: the tragedy of the rebellious creature.

But there is another side to it, for Christ adds the words: "Behold your house is left unto you desolate." The tragedy of life consists not only in man's turning away from the call of the sovereign God but also in the fact that God in his just and righteous wrath may, and does, turn away from his rebellious creatures. This is tragedy indeed—the tragedy of Hell, far greater, deeper and more enduring than anything man can imagine: eternal death.

THE INITIATIVE OF GRACE

Yet no Christian would ever admit that tragedy is the final word. For the Christian, tragedy is never the end, since God's grace is as ultimate as his justice. Even though the Christian once rebelled and fought against God, in his infinite mercy and loving kindness God has laid hold upon him. He has sweetly wooed him back to himself, and hope has blotted out the feeling of vanity and emptiness.

The Christian, however, must continually emphasize that this has not happened because of his own willingness or desire to turn to God, but because God in Christ and through the Holy Spirit has taken the initiative.

Born again from above, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13), God's people turn to him in faith and obedience, knowing that they have been saved from black tragedy, by the sovereign grace of God alone.

SWALLOWED UP IN HOPE

The Christian cannot and does not seek to escape from the sense of tragedy in the world. But his view of tragedy is not the result of a sense of insecurity forced upon him by a world of chance. He sees tragedy in man's continual rejection of the sovereign God of grace; but at the same time he also sees tragedy swallowed up in hope. Christ has died; yea, he has risen again and he offers salvation freely to all. Tragedy is not ultimate, for Christ lives and reigns as the Redeemer and Intercessor for all who come unto him by faith.

How does the Christian view affect one's attitude toward life? For one thing, the Christian realizes that God has called him in this life to serve him. The Apostle Paul never tired of stressing this point when dealing with the individual members of the early Church, because it gave to even the humblest Christian a sense of vocation. God had summoned the Christian to service; therefore the Christian, even though a slave, was God's freedman.

And out of this sense of calling comes a further result. The Christian's work, feeble, sinful and ineffectual though it might be, if it is done honestly, faithfully and conscientiously, will redound to the glory of the sovereign God. Thus, even the humblest ditch digger can glorify God in his work. Moreover, this is not just for a day, or a year, but for all eternity, for "their works do follow them." This destroys frustration, emptiness, tragedy. We are working for the eternal glory of the King of Kings.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). END

COMPONENTS

Dust . . . and clay . . .
and the voice of God.

Here is the Creator's handiwork;
Here is dust . . . and clay.
The highest of all organisms,
yet of the earth.

The most complex of God's creations:
Insignificant.
What good can come of dust . . .
and clay?

Dust of itself is nothing;
Clay—little more.

What then remains?
The voice of God.

DONALD CLAIR REAM

Segregation and the Kingdom of God

E. EARLE ELLIS

Race relations is probably the most important problem agitating the Christian conscience today. Secular integrationists are calling upon the Church to speak to the problem—assuming that if it "spoke," it would call for the solution that the integrationists demand. As a matter of fact the Church has spoken and is speaking, but it does not speak with one voice. The cleavage is particularly apparent if one avoids that un-Protestant confusion of the voice of the clergy with the "voice of the Church." Since the Supreme Court decision of 1954, the issue has been focused in terms of "segregation" versus "integration." Within this framework Christian integrationists champion their position as "the Christian way" and dismiss the views of segregationists as naive or prejudiced.

Most of the integrationist press treats the question as if all segregationist thinking stemmed from emotional, ignorant or ulterior motives. Religious periodicals, with some exceptions, tend to identify integration with Christianity and segregation with the forces of iniquity. This attitude is not just an oversimplification; it is a basic distortion of the issues. It identifies the principle of segregation with certain evils in segregation-in-practice. It illogically leapfrogs from the proposition, "Integration is concordant with Christian race relations," to the contention, "Integration is *necessary* for Christian race relations." Finally, it ignores the injustices present in integration-in-practice in the North, and the evil implicit in a consistent integrationist philosophy.

A SOUTHERN POINT OF VIEW

Few Southerners—certainly few Christians—will defend *in toto* segregation-in-practice in the South. Too often the color line has been viewed as horizontal rather than vertical; unchristian white men—like unchristian men everywhere—have used their racial status to bully or to prey upon the weaker group; and the slogan "separate but equal" has preserved the separate and forgotten the equal. The greatest sin of Christian segregationists has not been their individual relationship with Negroes but their indifference to chronic injustices within the dual social system. In the forties, Virginius Dabney and a number of other Southerners organized to correct some of these injustices within the segregation formula. Dabney cites the reason for their failure (*American Magazine*, August, 1956): "There was no cooperation from influential segments of Southern society. The result of such indifference was the removal of the Negro capital from Atlanta to New York and the shifting of Negro leadership from Southern moderates to Northern radicals."

This is not the whole story however. Raymond Moley has correctly identified the two salient facts in the segregated South over the past half-century—the great progress of the Negro and the great improvement in racial attitudes. Within the segregation pattern the South has opened the door to the professions for the Negro, in some ways surpassing integrationist areas. In each of several Southern states, for example, there are as many Negro school teachers (receiving "equal pay" and in some areas a higher average pay) as in thirty-one Northern and Western states combined (cf. Dabney); segregated Meharry and Howard universities have provided more Negro doctors than all of the integrated institutions of the North. For several decades preceding the Supreme Court decision, inequities had declined and the business and professional strata of Negro society had increasingly developed. "In the South they have segregation," replied a Mississippi Negro to his surprised Northern college professor, "but Southerners are kinder to Negroes than Northerners are." Segregation does not necessitate bad race relations, nor does integration guarantee good ones. On the contrary, the very opposite often appears to be true.

It is sometimes asserted that segregation almost always is associated with domination of and discrimination against the weaker group. It would be more accurate, however, to say that whenever diverse groups have been associated under a political unit, whether on an integrated or a segregated basis, the tendency has been to

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discriminate against the weaker. This is true of some "integrated" minority groups in Europe today—a problem that finds a "segregation" solution in the political realm through racial, rather than merely geographical, representation in parliament. On the other hand, eastern Canada is an example of segregation equitably administered. The French and the English have separate schools and churches, move in their own social circles and maintain distinct cultural divisions in an attitude of mutual respect.

It is not unnatural that the Christian in the North should look askance upon segregation. He can see no good reason for it (the "melting pot" philosophy worked for the Poles and the Germans, why not for the Southerner and the Negro?); he weighs it in terms of individual discriminations, *e.g.,* the inferior Negro school (a complaint *passe* in many areas) or the poorer Negro residential area; and he hears of it only in caricature. Emotional and sentimental factors are particularly strong where the problem can be solved by a slogan. It is no secret that the integration sentiment of most white Christians increases in direct proportion to their distance from the Negro as a group factor in society.

The integrationist, viewing the problem as one of "personal" exclusion, overlooks or denies the relevancy of treating it as a group relationship. Christians in the South have a different reality to face: There is *de facto* a biracial society with vast numbers of each group; cultural, sociological and psychological differences between the races are considerable. (Only a naive appraisal can reduce the problem to one of "skin color.") Freedom of association, in the eyes of the South, is a liberty applicable to group as well as individual relationships. The white South desires—and holds it to be a right—to preserve its European racial and cultural heritage; this cannot be done if integration is enforced in social institutions, e.g., the schools. Intermarriage, whether in the 2nd generation or the 10th, is a question which, in Alistair Cooke's phrase, "only the intellectual, the superficial and the foreigner far from the dilemma can afford to pooh-pooh" (*Manchester Guardian Weekly,* May 24, 1956). The soothsayer may confidently predict that this will not happen, or publicize as the "scientific" view (as though scientists were agreed on the matter) that racial differences are merely physical and environmental. The essential point is that the people who must live in the situation are convinced, for reasons sufficient for them, that integration will be destructive of their society, ultimately an evil rather than a good. (Compare H. R. Sass, "Mixed Schools and Mixed Blood," *The Atlantic,* Nov., 1956.) And they are confident that, where the white and black races live together in considerable numbers, the concept of a dual society applying a principle of segregation in varying degrees according to the exigencies of particular situations will, when directed by a Christian conscience, provide the more equitable and harmonious relationship.

The master-servant relationship is passing in the South, and some *modus vivendi* is desperately needed to replace it. Segregation has the potential to develop into a partnership of mutual respect; this partnership can never arise from a judicial force bill which is intolerable to one of the groups. Southerners often wonder whether integrationists are as interested in good race relations as in forcing a particular kind of race relations. The unfortunate fact is that ardent Christian integrationists, however conscientious, are one cause of the worsening race relations in the South today. Their moral superiority complex, their caricature of the segregationist as an unchristian bigot and their pious confession of the sins of people in other sections of the country have not been wholly edifying.

Segregation in America is, and should be, a fence not a wall, a division with many openings. In former years in the South the writer occasionally visited colored churches and enjoyed their fellowship in an atmosphere of Christian love; they on occasion visited his. At that time segregation was the norm, recognized and approved by both groups; yet it was no bar to friendship or fellowship in many areas. Then came the integrationist, a self-righteous harbinger of a "new world a-comin," pounding his pulpit drum and condemning all opposition to Gehenna. The outlines of his new world have come: and what is the cause of the growing resentment, fear, animosity and discord? Why, the segregationist, of course!

ACROSS THE OHIO

Whatever appeal integration has for Southern Negroes, it has been produced by the current identification of everything bad with segregation and everything good with integration. Even to the more sophisticated outside the South the word still casts a spell, but some of its luster no doubt has faded. They came north to the promised land, but they crossed the river to find it wasn't Jordan at all but only the Ohio. In the North Negroes are integrated—at the bottom. There are exceptions, of course, but by and large integration-in-practice is full of discriminations: A Negro student sometimes cannot fulfill his requirements because no integrated school will accept him for student teaching. In Negro sections business and professional services are largely in the hands of whites. There is no "separate but equal" formula to equalize facilities between "white" New Trier and Chicago's "black" south-side schools.

If the 90-year integration experiment in the North had produced a just and amicable relationship, it might be more attractive to the South. Actually, integration has most signally failed in just those areas which most nearly approximate—in population ratio—the Southern

scene. The integrationist "blockbuster" approach is exemplified by Trumbull Park (Chicago) where Negroes were assigned to a white housing project. The result has been riot, race hatred and a 24-hour police guard for more than a year. In nearby Gary, Indiana, Andrew Means, a Negro contractor, using a segregationist approach, has built six Negro suburban-type communities. Race relations are good. Nevertheless, integrationists encounter a mental block at the suggestion that segregation has merit as a pattern-for-living in a multiracial society.

The Southerner can understand the sentimentalist, but the inconsistency of most integrationists is harder to comprehend. In the integrationist North, papers often censor local racial unrest (to prevent riot), then editorialize about *immoral* segregation in the South. When teaching Sunday School in Chicago's "black" south side, the writer failed to encounter any homes of Christian integrationists. They live in "white" suburbs, send their children to "white" schools, and then travel through Negro areas to their editorial offices, professions and businesses where they expatiate against segregation. Sometimes they favor admitting a Negro to their suburb if he is the "right kind" of Negro. A Christian friend of the writer, quite integration-conscious, mentioned having had Negro dinner guests. "Of course," he added, "they were clean and educated—no one like Isaac (our janitor)." Is this the fulfillment of New Testament ethics?

The point is not that the integrationist would defend integration-in-practice in the North. But in condemning the segregationist's failure to achieve a "separate and equal" society, the integrationist fails to realize the implication of his own failure to achieve a "mixed and equal" society. This failure hardly recommends integration as "the solution" to racial discrimination and animosity—a goal that both groups seek. If Southern Christian leaders can do no better than to follow the integrationist approach of their brothers to the North, the future is less than bright.

AND THE KINGDOM OF GOD

Both integrationists and segregationists are extremely eager to quote God as on their side. However, the Scriptures most frequently used, the "curse of Ham" argument in Genesis and the "one blood" argument in Acts, are irrelevant. The New Testament does indeed picture all Christians as being united. In Christ there is neither Jew nor Greek, male nor female, free nor slave, rich nor poor, educated nor ignorant, clean nor dirty, black nor white (cf. Gal. 3:28; Col. 3:11). But in New Testament Christianity this is a unity in diversity, a unity which transcends differences and works within them, but never a unity which ignores or denies differences or necessarily seeks to erase them. The servant is no less a servant, the master no less a master; the rich no less rich, and the poor no less poor. The New Testament ethic is not "we are the same, there is no difference; we are equal, therefore I love you" but rather "we are not the same, we are not equal in many ways; but I love you and desire your good." The Gospel was not primarily to change the pattern of society, but to bring to bear new motives and new attitudes within the pattern. It is true that Christianity effected changes in the pattern, but its approach was totally different from the integrationist's philosophy today.

Integration as a moral imperative has its roots in a secular view of the Kingdom of God in which the Kingdom is identified with the church and ultimately with the society of this world, and is to be brought in by social reforms. For the New Testament, however, whatever its manifestation within the Christian community is, the Kingdom of God is never to be identified with or find its consummation in a this-world society. (Compare T. W. Manson, *The Teaching of Jesus,* p. 134; E. Stauffer, *New Testament Theology,* p. 196.) Even within the church the differences between individuals and/or groups are not done away. Paul and Barnabas came to the conclusion that in certain circumstances their best unity lay in separation (Acts 15:36-46). Jewish and Gentile Christians differed in many practices, *e.g.,* the observance of the Sabbath and other Old Testament laws (Rom. 14:5, 6; Acts 18:18; 21:23 ff), differences that ultimately resulted in "ecclesiastical" separation. Not only does the Apostle not view these differences as sinful, but he rather insists on the right of the groups to continue in them (Gal. 2:5; Rom. 14). In other words, the unity of Christians does not necessarily mean a physical "togetherness" or organizational conformity; the Kingdom in the church does not negate the church's relation to the social customs of the world and of the churches: The same Paul who said that there was neither male nor female in Christ also instructed women to be silent in church (cf. I Cor. 11:4; 14:34).

The creed of consistent integrationist Christians could be summed up in the phrase, "the right to belong"; and their heresy, "the refusal to belong." In their minds "togetherness" is a good, exclusiveness an evil. God—whatever else he is—is certainly "democratic"; segregation is "undemocratic" and therefore immoral.

Only when one applies the philosophy of integration consistently—thankfully most integrationists are not consistent—can he see its full implications. In Christ there is no rich nor poor; therefore, says the *economic* integrationist, we must integrate society through Christian socialism to eliminate evil class distinctions. It is wrong, cries the *political* integrationist, to discriminate against a man because of "an accident of birth"—birth in a foreign country; world government and world citizenship are the answers to this wrong. The *ecclesiastical* integrationist intones: denominations are evil

per se, they divide us; we must fulfill Christ's prayer "that they may be one" by uniting in the "coming great church." Segregation is discrimination, concludes the *racial* integrationist, and "de-segregation" is its cure.

The argument for racial integration and the use of governmental force to implement it is a part of a pattern that is very evident in other areas of life. (And how often the voices in the argument vaguely remind one of voices heard at other times, on other issues.) It is a bad argument. Christian communism does not yield a good economic relationship; the "one church" organization does not give true Christian unity; cultural leveling does not produce a common bond of friendship; integration does not alleviate racial animosity and injustice. Further, it is an argument that is ethically anemic: in the name of equality it destroys the liberty of individuals and groups to live and develop in associations of their own preference; in the name of unity it points with undeviating insistence toward authoritarianism and conformity, eschewing the inherent sin root in human society with its inevitable consequence: power corrupts and total power corrupts totally.

If the Kingdom of God as a monolithic homogeneous structure is the goal of Christian ethics—if national, economic, cultural, racial, ecclesiastical distinctions are to be abolished as "immoral," then the integrationist argument is sound. But if the Kingdom of God is seen as intersecting—and yet above—a this-world framework, compatible with—and yet superseding—the many and varied distinctions in this present age; then segregation is, in principle, an equally valid answer. And in practice it is much more compatible with liberty. Christian integrationists are patently sincere in the path they are forging, but the road signs along that path sometimes remind one more of Aldous Huxley's *Brave New World* than of the New Testament's Kingdom of God.

The Spirit in the Old Testament

J. G. S. S. THOMSON

In the Old Testament the Spirit operates in two spheres: in the realm of nature and in the life of man. In nature, the Spirit is depicted as an *agent* who creates (Gen. 1:2; Job 26:13; Isa. 32:15) and who sustains what has been created (Ps. 104:30; Job 34:14). This serves to remind us not only that God created the world, but that the principle that animates nature is not a blind, unreasoning force. The Spirit is not mere physical energy but is life-breathing, vitalizing what God the Father created through the Word (cf. John 1:1-3; Heb. 11:3).

The Old Testament presents this same Spirit as present in the life of man and active at four different levels of man's personality.

"The Lord God . . . breathed into his [man's] nostrils the breath of life," and in virtue of this "man became a living soul" (Gen. 2:7). "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4). The purely physical human organism is vitalized by the breath of God.

Elsewhere in the Old Testament the spirit of man appears as the animating principle, but this does not conflict with the Genesis account of man's creation. For the vitalizing power that is the Spirit of God belonged to man, and could, therefore, properly be called the spirit of man (Job 27:3; Ps. 104:29 f.). Both views teach that the life that animates the physical organism results from God's communication of his spirit.

Now it is this Spirit in man—or, if you will, it is man's spirit—that distinguishes him from the beast and imparts a unique pre-eminence to man. This is the Old Testament explanation of a self-evident fact.

This Spirit in man is the special gift of God, and constitutes also the source of righteousness, wisdom and morality in man, placing him in a relation with God that is unshared by the animal world.

If it be argued that the terms in Genesis 2:7 are used also in Genesis 6:22, in reference to the animal world in general, it may be pointed out that Genesis

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1:27 introduces a factor which distinguishes man absolutely from the rest of animate creation. In addition to his being animated by the Spirit of God, man is created "in the image of God." These two phenomena—his being created in the image of God, and his being vitalized by the Spirit of God—are not, however, two distinct factors in the nature of man. This spiritual quality of man's physical organism proclaims his original creation in the divine image.

It may also be argued that some of man's higher faculties manifest themselves in animals. But even there we find an unbridgeable gulf between man and animals. In man these faculties are conjoined with self-conscious reason; in animals this conjunction is absent. And the conjunction in man is not the result of an evolutionary process but of the inbreathing of God of his Spirit into man. It is this that makes man a spiritual, self-conscious being, capable of communing with God and reflecting something of the character of God. It is the root of man's rationality and morality. It is man's inmost self, the essence of his manhood. And this image of God in man did not disappear with the fall. It is handed on to posterity (Gen. 5:1,3; 9:6) and is the possession of all men in varying degrees.

But this concept of man's physical organism vitalized by the Spirit of God portrays but the beginning of the Spirit's activity in the human personality. The Old Testament depicts the Spirit also as the source of man's mental life, creative faculties, ineradicable moral sense and capacity for knowing and communing with God. Let us consider these elements in turn.

THE SPIRIT AND MAN'S MENTAL LIFE

When God breathed into man's nostrils the breath of life, he not only vitalized the human organism but he made man a living soul. This implies not merely animation but intelligence. "There is a spirit in man; and the breath of the Almighty giveth them understanding" (Job 32:8). The Spirit is indissolubly linked, in the Old Testament, with the intellectual element in man (cf. Exod. 28:3; 31:3; 35:31; Deut. 34:9). This conjunction is even clearer in the Septuagint, which speaks of "a divine spirit of wisdom, and understanding and knowledge" (Exod. 31:3; 35:3) and of "the spirit of wisdom and perception" (Exod. 28:3). When this "divine spirit of wisdom" became operative in man, intellectual powers, unique among created beings, were manifested.

The Old Testament gives us several examples of such manifestation. Joseph's discernment and wisdom and his ability to interpret dreams are said to be due to his being "a man in whom the Spirit of God is" (Gen. 41:38 f.). Moses was given the Spirit to help him bear "the burden of his people" (Num. 11:17), i.e., to enable him to dispense judgment at the tribunal (Exod. 18:22 f.), a task requiring the use of the critical faculties to an unusual degree. The seventy elders were also given the Spirit to enable them to assist Moses in guiding and governing the people (Num. 11:16 f.). Bezaleel, the chief artificer in constructing the Tabernacle, was also filled with the Spirit of God, in virtue of which he had the ability to devise complicated designs, execute work in various metals and carve in stone and wood (Exod. 31:2 ff.). Bezaleel's chief assistant and all the workmen under their direction also shared in this artistic skill, which had its source in the Spirit of God (Exod. 35:30—36:2).

Clearly then, the Old Testament teaches that the Spirit of God, who originated the personal life of man, is also the source of man's intellectual life; and that where the Spirit is allowed to act in a special degree, outstanding powers manifest themselves. This means that our reason is not completely other than the divine reason. Reason in man is that which feels, wills and apprehends goodness; and God, not being pure reason, also wills, and feels and cares. But it is the Spirit of God which in the divine nature feels (Mic. 2:7), thinks (Isa. 40:13 f.) and acts ethically (Ps. 143:10); and it is this same Spirit in man who feels and thinks, and apprehends goodness.

THE SPIRIT AND MAN'S MORAL LIFE

In two passages in the Old Testament the Spirit is called the Holy Spirit, Psalm 51:11 and Isaiah 63:10 f. Now, if to this additional fact concerning the nature of the Spirit we conjoin the fact of the divine Spirit's presence in man, then moral life in man becomes not merely a possibility but a human necessity.

In Proverbs 20:27, "the spirit of man" (which means the Spirit of God in man) is described as "the lamp of the Lord," whose function is to "search the innermost parts" of man. This is probably a reference to conscience, the inner mentor that tests a man's motives and feelings, thoughts and actions by God's law, approving some, condemning others, as they agree or disagree with that criterion. In other words, this divine Spirit who is the principle of life in man and the source of his intellectual gifts is also present as "a moral witness against sin."

If the rendering of Genesis 6:3 in the Authorized Version—"My Spirit shall not always *strive* with man"—can be maintained, then here also the divine Spirit appears as a moral witness in man against his sin. Indeed, even if the Hebrew be rendered "rule," or "judge," in man, its ethical significance would still be apparent.

What we today would describe as a guilty conscience was explained in the Old Testament in terms of the activity within man of an evil spirit from, or of, the Lord (I Sam. 16:14; 18:10; 19:9). In I Samuel 16:3, this spirit is spoken of as "a spirit of God." These verses have particular reference to King Saul, and indicate

that his guilty conscience had sprung into life through a divine agent that was tormenting his spirit through its accusations. A guilty conscience, a sense of sin, is somehow connected with the activity of a supernatural spiritual agency. This is another aspect of the Old Testament conviction that a moral sense in man is produced by the Spirit of God.

The divine Spirit's connection with man's moral life is further established in later Old Testament writings where the word "spirit" connotes in man a fixed state of mind, a permanent attitude of heart, a man's character. The predominating feature of a man's disposition may be pride (Eccles. 7:8), haughtiness (Prov. 16:18), quick temper (Eccles. 7:9), humility (Prov. 16:19), patience (Eccles. 7:8) or faithfulness (Prov. 11:13), but in every case the outstanding failure of the character is described as a spirit.

THE SPIRIT AND MAN'S RELIGIOUS LIFE

The presence of the Spirit in man must, of necessity, be significant for his religious life for two reasons. It is the Spirit in man that links him to God, and creates the capacity to know, and commune with, God (Isa. 26:9). And it is the Spirit in man that makes him a moral being, and enables God to lay moral demands upon him. But man as a sinful, fallen creature cannot fulfill these moral demands. He requires a power not native to himself to enable him to respond to moral demands from which he cannot escape.

This is what Ezekiel undoubtedly recognized when he gave God's epoch-making promise: "I will put a new Spirit within you; and I will take away the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statues, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. . . . I have poured out my Spirit upon the house of Israel" (11:19 f.; 39:29; cf. 36:26 f.); Jeremiah's reference to the New Covenant (31:33 f.) carries the same theme.

Here is something new in the Old Testament's teaching on the relations between man and the Spirit in the religious life. It anticipates a revolutionary change in man's nature involving such an invasion of spiritual power and such a renewal of character that it would amount to a rebirth in man's experience. This conception had to wait till Pentecost for fulfillment. If Joel, Jeremiah and Ezekiel were dealing with *actual* spiritual experience, then at best their words could have meaning only for a few choice souls in Israel.

Even the change of heart promised to King Saul (I Sam. 10:6, 9) was clearly not of this striking moral or spiritual nature. It was not yet the time of fulfillment of Moses' yearning cry: "Would God that all the Lord's people were prophets, that the Lord would put his Spirit upon them!" (Num. 11:29). Moral reformation there was, but not spiritual regeneration. The Spirit was still only the source of moral goodness, not the Agent of the birth that is from above.

But this must not lead to undue depreciation of the conception of the Spirit's activity in the religious life of man in the Old Testament. Sufficient justice must be done to the fact that in the Old Testament the Spirit of God is the Holy Spirit. Why must the title "Holy Spirit" (Ps. 51:11; Isa. 63:10 f.) be interpreted to mean that holiness is not to be predicated of the Spirit *per se*, that the Spirit is holy only because the Spirit is the Spirit of the God of holiness? Old Testament saints would be able to predicate holiness of the Spirit because in their experience, limited though it must have been, the Spirit produced holiness of life. It was the Spirit who implanted in the heart "the fear of the Lord" (Isa. 11:2), "righteousness" (Isa. 32:15-17) and a penitent and prayerful spirit (Zech. 12:10).

In the Old Testament the most spectacular evidence of the Spirit in the religious life of man is seen in the experience of the prophets. Through them the Lord communicated his word (Zech. 7:12), and to them he revealed his secrets (Amos 3:7). The Spirit was the power in which the prophet proclaimed his message (Mic. 3:8). It was natural, therefore, that the prophet should be known in Israel as "the man that hath the Spirit" (Hos. 9:7).

It is significant too that one of the chief results of the universal outpouring of the Spirit in New Testament times would be that its recipients would prophesy (Joel 2:28). Obviously, then, the Spirit was the main factor in this phenomenon of Old Testament religious experience. What differentiated the true prophet from the false was precisely that the Spirit lifted up the former into fellowship with God, enabled him to understand, and then to communicate, the divine will to his fellows.

This surely is the only adequate explanation of the genuine inspiration that characterize the prophet's writings, and which makes them a divine revelation. How otherwise explain the habit of the prophets in attributing their message, spoken or written, to the Spirit of God (II Sam. 23:22; Ezek. 2:2; 3:24, etc.), and of Isaiah's and Jeremiah's constant use of the solemn phrase "thus saith the Lord"? END

In a Greek New Testament

Language of high and laurelled Attic song,
Homer's wide wings, and Plato's cadences;
O trophied speech! Thy mightiest honor is
That God hath made of thee his human tongue.

—NATHAN R. WOOD

Come Before Winter

CLARENCE EDWARD MACARTNEY

"Do thy diligence to come shortly unto me. . . . Do thy diligence to come before winter." —II Tim. 4:9, 21

Napoleon Bonaparte and the Apostle Paul are the most renowned prisoners of history. One was in prison because the peace of the world demanded it; the other because he sought to give to men that peace which the world cannot give and which the world cannot take away. One had the recollection of cities and homes which he had wasted and devastated; the other had the recollection of homes and cities and nations which had been blessed by his presence and cheered by his message. One had shed rivers of blood upon which to float his ambitions. The only blood the other had shed was that which had flowed from his own wounds for Christ's sake. One could trace his path to glory by ghastly trails of the dead which stretched from the Pyrenees to Moscow and from the Pyramids to Mount Tabor. The other could trace his path to prison, death, and immortal glory by the hearts that he had loved and the souls that he had gathered into the Kingdom of God.

Napoleon once said, "I love nobody, not even my own brothers." It is not strange, therefore, that at the end of his life, on his rock prison in the South Atlantic, he said, "I wonder if there is anyone in the world who really loves me." But Paul loved all men. His heart was the heart of the world, and from his lonely prison at Rome he sent out messages which glow with love unquenchable and throb with fadeless hope.

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In the weeks before Dr. Clarence Edward Macartney's death on Feb. 20, CHRISTIANITY TODAY inquired as to the internationally-famed preacher's favorite sermon. Dr. Macartney, with characteristic modesty, could single out none for "greatness." But he reminded the editors that many of his hearers have considered *Come Before Winter,* here printed, as their favorite. Elected moderator of the General Assembly in 1924 at the age of 45 after a nominating speech by William Jennings Bryan, Dr. Macartney led the evangelical witness in the Presbyterian Church U.S.A. He was the author of over 50 books on religious and historical themes. One of CHRISTIANITY TODAY's contributing editors, he wrote the magazine when it was first projected: "I will be glad to serve as a contributing editor on CHRISTIANITY TODAY. You have an impressive list of names, most of whom I know. . . . With the prayer that the Holy Spirit will bless this effort to advance the Kingdom of Christ. . . ."

When a man enters the straits of life, he is fortunate if he has a few friends upon whom he can count to the uttermost. Paul had three such friends. The first of these three, whose name needs no mention, was that One who would be the friend of every man, the friend who laid down his life for us all. The second was that man whose face is almost the first, and almost the last, we see in life—the physician. This friend Paul handed down to immortality with that imperishable encomium, "Luke, the beloved physician," and again, "Only Luke is with me." The third of these friends was the Lycaonian youth Timothy, half Hebrew and half Greek, whom Paul affectionately called "My son in the faith." When Paul had been stoned by the mob at Lystra in the highlands of Asia Minor and was dragged out of the city gates and left for dead, perhaps it was Timothy who, when the night had come down, and the passions of the mob had subsided, went out of the city gates to search amid stones and rubbish until he found the wounded, bleeding body of Paul and, putting his arm about the Apostle's neck, wiped the blood stains from his face, poured the cordial down his lips and then took him home to the house of his godly grandmother Lois and his pious mother Eunice. If you form a friendship in a shipwreck, you never forget the friend. The hammer of adversity welds human hearts into an indissoluble amalgamation. Paul and Timothy each had in the other a friend who was born for adversity.

Paul's last letter is to this dearest of his friends, Timothy, whom he has left in charge of the church at far-off Ephesus. He tells Timothy that he wants him to come and be with him at Rome. He is to stop at Troas on the way and pick up his books, for Paul is a scholar even to the end. Make friends with good books. They will never leave you nor forsake you. He is to bring the cloak, too, which Paul had left at the house of Carpus, in Troas. What a robe the Church would weave for Paul today if it had that opportunity! But this is the only robe that Paul possesses. It has been wet with the brine of the Mediterranean, white with the snows of Galatia, yellow with the dust of the Egnatian Way and crimson with the blood of his

wounds for the sake of Christ. It is getting cold at Rome, for the summer is waning, and Paul wants his robe to keep him warm. But most of all Paul wants Timothy to bring himself. "Do thy diligence to come shortly unto me," he writes; and then, just before the close of the letter, he says, "Do thy diligence to come before winter."

Why "before winter"? Because when winter set in the season for navigation closed in the Mediterranean and it was dangerous for ships to venture out to sea. How dangerous it was, the story of Paul's last shipwreck tells us. If Timothy waits until winter, he will have to wait until spring; and Paul has a premonition that he will not last out the winter, for he says, "The time of my departure is at hand." We like to think that Timothy did not wait a single day after that letter from Paul reached him at Ephesus, but started at once to Troas, where he picked up the books and the old cloak in the house of Carpus, then sailed past Samothrace to Neapolis, and thence traveled by the Egnatian Way across the plains of Philippi and through Macedonia to the Adriatic, where he took ship to Brundisium, and then went up the Appian Way to Rome, where he found Paul in his prison, read to him from the Old Testament, wrote his last letters, walked with him to the place of execution near the Pyramid of Cestius, and saw him receive the crown of glory.

Before winter or never! There are some things which will never be done unless they are done "before winter." The winter will come and the winter will pass, and the flowers of the springtime will deck the breast of the earth, and the graves of some of our opportunities, perhaps the grave of our dearest friend. There are golden gates wide open on this autumn day, but next October they will be forever shut. There are tides of opportunity running now at the flood. Next October they will be at the ebb. There are voices speaking today which a year from today will be silent. Before winter or never!

I like all seasons. I like winter with its clear, cold nights and the stars like silver-headed nails driven into the vault of heaven. I like spring with its green growth, its flowing streams, its revirescent hope. I like summer with the litany of gentle winds in the tops of the trees, its long evenings and the songs of its birds. But best of all I like autumn. I like its mist and haze, its cool morning air, its field strewn with the blue aster and the goldenrod; the radiant livery of the forests—"yellow, and black, and pale, and hectic red." But how quickly the autumn passes! It is the perfect parable of all that fades. Yesterday I saw the forests in all their splendor, and Solomon in all his glory was not arrayed like one of these.

But tomorrow the rain will fall, the winds will blow, and the trees will be stripped and barren. Therefore, every returning autumn brings home to me the sense of the preciousness of life's opportunities—their beauty, but also their brevity. It fills me with the desire to say not merely something about the way that leads to life eternal but, with the help of God, something which shall move men to take the way of life *now*, Today. Taking our suggestion, then, from this message of Paul in the prison at Rome to Timothy in far-off Ephesus—"Come before winter"—let us listen to some of those voices which now are speaking so earnestly to us, and which a year from today may be forever silent.

THE VOICE WHICH CALLS FOR REFORMATION

Your character can be amended and improved, but not at just any time. There are favorable seasons. In the town of my boyhood I delighted to watch on a winter's night the streams of molten metal writhing and twisting like lost spirits as they poured from the furnaces of the wire mill. Before the furnace doors stood men in leathern aprons, with iron tongs in their hands, ready to seize the fiery coils and direct them to the molds. But if the iron was permitted to cool below a certain temperature, it refused the mold. There are times when life's metal is, as it were, molten, and can be worked into any design that is desired. But if it is permitted to cool, it tends toward a state of fixation, in which it is possible neither to do nor even to plan a good work. When the angel came down to trouble the pool at Jerusalem, then was the time for the sick to step in and be healed. There are moments when the pool of life is troubled by the angel of opportunity. Then a man, if he will, can go down and be made whole; but if he waits until the waters are still, it is too late.

A man who had been under the bondage of an evil habit relates how one night, sitting in his room in a hotel, he was assailed by his old enemy, his besetting sin, and was about to yield to it. He was reaching out his hand to ring the bell for a waiter, when suddenly, as if an angel stood before him, a voice seemed to say, "This is your hour. If you yield to this temptation now, it will destroy you. If you conquer it now, you are its master forever." He obeyed the angel's voice, refused the tempter and came off victorious over his enemy.

That man was not unique in his experience, for to many a man there comes the hour when destiny knocks at his door and the angel waits to see whether he will obey him or reject him. These are precious and critical moments in the history of the soul. In your life there may be that which you know to be wrong and sinful. In his mercy God has awakened conscience, or has flooded your heart with a sudden wave of contrition and sorrow. This is the hour of opportunity, for now chains of evil habit can be broken, which, if not broken, will bind us forever. Now golden goals can be chosen and decisions made which shall affect our destiny forever.

We like to quote those fine lines from the pen of

the late Senator John J. Ingalls:

Master of human destinies am I!
Fame, love, and fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and fields remote, and, passing by
Hovel and mart and palace, soon or late,
I knock unbidden once at every gate!
If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury or woe,
Seek me in vain and uselessly implore—
I answer not, and I return no more.

We all recognize the truth of this in the things of this world, but in a far more solemn way it is true of the opportunities of our spiritual life. You can build a bonfire any time you please; but the fine fire of the Spirit, that is a different thing. God has his Moment!

We cannot kindle when we will
The fire that in the heart resides
The Spirit bloweth and is still;
In mystery the soul abides.

THE VOICE OF FRIENDSHIP AND AFFECTION

Suppose that Timothy, when he received that letter from Paul asking him to come before winter, had said to himself: "Yes, I shall start for Rome; but first of all I must clear up some matters here at Ephesus, and then go down to Miletus to ordain elders there, and thence over to Colossae to celebrate the Communion there." When he has attended to these matters, he starts for Troas, and there inquires when he can get a ship which will carry him across to Macedonia, and thence to Italy, or one that is sailing around Greece into the Mediterranean. He is told that the season for navigation is over and that no vessels will sail till springtime. "No ships for Italy till April!"

All through that anxious winter we can imagine Timothy reproaching himself that he did not go at once when he received Paul's letter, and wondering how it fares with the Apostle. When the first vessel sails in the springtime, Timothy is a passenger on it. I can see him landing at Neapolis, or Brundisium, and hurrying up to Rome. There he seeks out Paul's prison, only to be cursed and repulsed by the guard. Then he goes to the house of Claudia, or Pudens, or Narcissus, or Mary, or Ampliatus, and asks where he can find Paul. I can hear them say: "And are you Timothy? Don't you know that Paul was beheaded last December? Every time the jailer put the key in the door of his cell, Paul thought you were coming. His last message was for you, 'Give my love to Timothy, my beloved son in the faith, when he comes.'" How Timothy then must have wished that he had come before winter!

Before winter or never! "The poor always ye have with you; but me ye have not always," said Jesus when the disciples complained that Mary's costly and beautiful gift of ointment might have been expended in behalf of the poor. "Me ye have not always." That is true of all the friends we love. We cannot name them now, but next winter we shall know their names. With them, as far as our ministry is concerned, it is before winter or never.

In the Old Abbey Kirk at Haddington one can read over the grave of Jane Welsh the first of many pathetic and regretful tributes paid by Thomas Carlyle to his neglected wife: "For forty years she was a true and loving helpmate of her husband, and by act and word worthily forwarded him as none else could in all worthy he did or attempted. She died at London the 21st of April, 1866, suddenly snatched from him, and the light of his life as if gone out." It has been said that the saddest sentence in English literature is that sentence written by Carlyle in his diary, "Oh, that I had you yet for five minutes by my side, that I might tell you all." Hear, then, careless soul, who art dealing with loved ones as if thou wouldst have them always with thee, these solemn words of warning from Carlyle: "Cherish what is dearest while you have it near you, and wait not till it is far away. Blind and deaf that we are, O think, if thou yet love anybody living, wait not till death sweep down the paltry little dust clouds and dissonances of the moment, and all be made at last so mournfully clear and beautiful, when it is too late."

On one of the early occasions when I preached on this text in Philadelphia, there was present at the service a student in the Jefferson Medical College (Dr. Arnot Walker, New Galilee, Pennsylvania). When the service was over he went back to his room on Arch Street, where the text kept repeating itself in his mind, "Come before winter." "Perhaps," he thought to himself, "I had better write a letter to my mother." He sat down and wrote a letter such as a mother delights to receive from her son. He took the letter down the street, dropped it in a mailbox, and returned to his room. The next day in the midst of his studies a telegram was placed in his hand. Tearing it open, he read these words: "Come home at once. Your mother is dying." He took the train that night for Pittsburgh, and then another train to the town near the farm where his home was. Arriving at the town, he was driven to the farm and, hurrying up the stairs, found his mother still living, with a smile of recognition and satisfaction on her face—the smile which, if a man has once seen, he can never forget.

Under her pillow was the letter he had written her after the Sunday night service, her viaticum and heart-ease as she went down into the River. The next time he

met me in Philadelphia he said, "I am glad you preached that sermon, 'Come Before Winter.'" Not a few have been glad because this sermon was preached. Let us pray that the preaching of it tonight shall move others to do that which shall make their hearts glad in the years to come.

Twice coming to the sleeping disciples whom he had asked to watch with him in the Garden of Gethsemane, Christ awakened them and said with sad surprise, "What, could ye not watch with me one hour?" When he came the third time and found them sleeping, he looked sadly down upon them and said, "Sleep on now, and take your rest." One of those three, James, was the first of the twelve apostles to die for Christ and seal his faith with his heart's blood. Another, John, was to suffer imprisonment for the sake of Christ on the isle that is called Patmos. And Peter was to be crucified for his sake. But never again could those three sleeping disciples ever watch with Jesus in his hour of agony. That opportunity was gone forever! You say, when you hear that a friend has gone, "Why, it cannot be possible! I saw him only yesterday on the corner of Smithfield and Sixth Avenue!" Yes, you saw him there yesterday, but you will never see him there again. You say you intended to do this thing, to speak this word of appreciation or amendment, or show this act of kindness; but now the vacant chair, the unlifted book, the empty place will speak to you with a reproach which your heart can hardly endure, "Sleep on now, and take your rest! Sleep! Sleep! Sleep forever!"

THE VOICE OF CHRIST

More eager, more wistful, more tender than any other voice is the voice of Christ which now I hear calling men to come to him, and to come before winter. I wish I had been there when Christ called his disciples, Andrew and Peter, and James and John, by the Sea of Galilee, or Matthew as he was sitting at the receipt of custom. There must have been a note not only of love and authority but of immediacy and urgency in his voice, for we read that they "left all and followed him."

The greatest subject which can engage the mind and attention of man is eternal life. Hence the Holy Spirit, when he invites men to come to Christ, never says "Tomorrow" but always "Today." If you can find me one place in the Bible where the Holy Spirit says, "Believe in Christ *tomorrow*," or, "Repent and be saved *tomorrow*," I will come down out of the pulpit and stay out of it—for I would have no Gospel to preach. But the Spirit always says, "Today," never "Tomorrow." "*Now* is the accepted time." "*Now* is the day of salvation." "Today if ye will hear his voice, harden not your hearts." "While it is called Today."

The reason for this urgency is twofold. First, the uncertainty of human life. A long time ago, David, in his last interview with Jonathan, said, "As thy soul liveth, there is but a step between me and death." That is true of every one of us. But a step! What shadows we are, and what shadows we pursue!

An old rabbi used to say to his people, "Repent the day before you die."

"But," they said to him, "Rabbi, we know not the day of our death."

"Then," he answered, "repent today." Come before winter!

The second reason why Christ, when he calls a man, always says Today, and never Tomorrow, is that tomorrow the disposition of a man's heart may have changed. There is a time to plant, and a time to reap. The heart, like the soil, has its favorable seasons. "Speak to my brother now! His heart is tender now!" a man once said to me concerning his brother, who was not a believer. Today a man may hear this sermon and be interested, impressed, almost persuaded, ready to take his stand for Christ and enter into eternal life. But he postpones his decision and says, "Not tonight, but tomorrow." A week hence, a month hence, a year hence, he may come back and hear the same call to repentence and to faith. But it has absolutely no effect upon him, for his heart is as cold as marble and the preacher might as well preach to a stone or scatter seed on the marble pavement below this pulpit. Oh, if the story of this one church could be told, if the stone should cry out of the wall and the beam out of the timber should answer, what a story they could tell of those who once were almost persuaded but who now are far from the Kingdom of God. Christ said, Today! They answered, Tomorrow!

> *Tomorrow, and tomorrow, and tomorrow,*
> . . . . . .
> *And all our yesterdays have lighted fools*
> *The way to dusty death.*

Once again, then, I repeat these words of the Apostle, "Come before winter"; and as I pronounce them, common sense, experience, conscience, Scripture, the Holy Spirit, the souls of just men made perfect, and the Lord Jesus Christ all repeat with me, "Come before winter!" Come before the haze of Indian summer has faded from the fields! Come before the November wind strips the leaves from the trees and sends them whirling over the fields! Come before the snow lies on the uplands and the meadow brook is turned to ice! Come before the heart is cold! Come before desire has failed! Come before life is over and your probation ended, and you stand before God to give an account of the use you have made of the opportunities which in his grace he has granted to you! Come before winter!

> *Come to thy God in time,*
> *Youth, manhood, old age past;*
> *Come to thy God at last.*

END

Reflections on the Sanhedrin Verdict

IRWIN H. LINTON

The Jewish law concerning the offense and punishment of the crime of blasphemy was given by God. The law is clear, being confirmed and elucidated by precedent. No competent lawyer could dispute the many violations of this same law on the part of Jesus, climaxed by the "blasphemous" declaration under oath in the presence of the Sanhedrin that he was indeed "the Christ, the Son of the Living God." To this he added the assertion that thereafter men would see him "sitting on the right hand of power, and coming in the clouds of heaven."

It is impossible to imagine such words on the lips of Caesar, or Paul or whoever is the greatest man who ever lived.

The "Christ, the Son of the living God," about whom the high priest inquired, was to be a divine being—he "whose goings forth have been from of old, from everlasting," who would be "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." This Jesus, the Son of Mary, who was the wife of the carpenter of Nazareth, after being adjured "by the Living God" to tell the truth, averred he was this very being.

IDENTITY OF THE DEFENDANT

Among criminal trials this one is unique. For not the actions but the identity of the accused is the issue of debate. The criminal charge laid against Christ, the testimony or, rather, the act in the presence of the court, on which he was convicted, the interrogation by the Roman governor and the inscription and proclamation on his cross at the time of execution—all are concerned with the one question of Christ's real identity. "What think ye of Christ? Whose son is he?"

Deity, in the sense that applies only to the Godhead, was what the Jews declared Christ claimed for himself, thereby committing, if the claim were false, the capital offense of blasphemy. "We have a law, and by our law he ought to die, because he made himself the Son of God" (John 19:7), the Jewish leaders declared to Pilate. They did indeed have such a law. God gave it to Moses. And this claim and assertion Christ made for himself both at his trial and throughout the years of his ministry, by direct statement, by clear implication and by conduct. While Christ was, as Isaiah foretold, at his trial as silent and uncomplaining as a sheep before her shearers is dumb, one question he instantly answered whenever it was addressed to him, either by the high priest or by the governor, was whether he was the "Son of the Highest" and whether he was a king. His answer was that he was indeed a king of another world and the Son of God, who would ultimately be seen sitting at the right hand of God and coming in the clouds of Heaven.

THE NARROW OPTIONS

Under the indisputable law and the admitted facts—as contained in the records of his own followers—if Cicero himself, probably the ablest lawyer of the Roman bar, had been assigned to defend Christ, only two defenses were possible: the insanity of the accused or his supernatural character. In addition to being obvious, this position is supported by the highest legal authority.

But one way of escape from affirming as just Christ's death sentence for blasphemy, without the mental suicide of denying the truth of the records, yet remains: that the defendant before the bar of justice was insane and therefore should have been acquitted.

The plea of insanity has saved many from the gallows. It should be well considered here, since there remains no other alternative to condemnation or acceptance of the prisoner's assertion of deity.

From the evangelists we learn that the hypothetically *non compos mentis* Jesus of Nazareth engaged in debates with the keenest sophists and thinkers of his time—the scribes and Pharisees. Insane men may write poetry—as did Poe and Cowper—write music, paint surrealist pictures; but one thing an insane man cannot do is to engage in orderly, logical debate. This Christ did, and the terseness and completeness of his replies, arguments and parables present a perfection to us that could only be marred by the addition or subtraction of

. . . . . .

Fifty years a member of the bar of the District of Columbia, Attorney Irwin H. Linton, a devout Christian layman, was privileged to practice before the U. S. Supreme Court. He is author of *The Sanhedrin Verdict*, portions of which are incorporated in this article by permission of Loizeaux Brothers, Publishers.

a single word or syllable.

We observe also another proof of *absence of mental instability*: Christ's majestic calm and lack of excitement, his unfailing poise and self-control under all conditions, even the prolonged suffering and ignominy of death on the cross, in which no enemy can point to a flaw and no friend wish to change a detail. Only in Gethsemane do we see our Lord overwhelmed, and then, as Pascal observes, he who was utterly calm when afflicted by men, afflicted himself.

At his trial we find him, without aid of counsel, convincing the Roman judge of his right to acquittal and forcing the prejudiced Jewish tribunal to abandon regularity and judicial propriety to convict him.

The truth of Rousseau's observation that "if Socrates died like a philosopher, Jesus died like a god" stands out when we consider how the manner of his dying differed from that of all other deaths recorded in history, heroic as many of them were. The differences all illustrate Christ's mental firmness and self-possession and apparent consciousness of divine authority even when *in articulo mortis* hanging from a cross.

Considering Christ's life, deeds, words, trial and death, could there be any prisoner for whom it would be more impossible to prevail with a plea for mercy on the ground of enfeebled intellect, lack of self-control, unsound mind?

ALTERNATIVE TO BLASPHEMY

We are confined to but one ground on which Christ can be acquitted. It is impossible to impugn the record of what he said and did. He was mentally responsible. The statute is clear. Only if he were divine could he be held innocent of the capital crime of blasphemy.

To clinch this contention, consider some extracts from classic sources of information on this subject: first the contention in favor of the probity of the Sanhedrin that tried Jesus, by the scholarly French Jew, Joseph Salvadore, who stands in the place of prosecuting attorney in the review of Christ's trial; and then the words of the famous American lawyer, Simon Greenleaf, who assumes the role of counsel for the defense.

In his chapter, "Administration of Justice among the Hebrews," in his famous work, published in Paris, *Histoire des Institutions de Moise et du Peuple Hebreu* (c. 1839) Salvadore writes: ". . . Jesus in presenting new theories, and in giving new forms to those already promulgated, speaks of Himself as God; His disciples repeat it, and the subsequent events prove in the most satisfactory manner that they thus understood Him. This was shocking blasphemy in the eyes of the citizens; the law commands them to follow Jehovah alone, the only true God; not to believe in gods of flesh and bone, resembling men or women; neither to spare nor listen to a prophet who, even doing miracles, should proclaim a new god, a god neither they nor their fathers had known.

"Jesus having said to them one day: 'I have come down from heaven to do these things,' the Jews, who till then had listened to Him, murmured and cried: 'Is not this Jesus, the son of Joseph and Mary? We know his father, his mother, and his brethren; why then does he say that he has come down from heaven?' On another day, the Jews, irritated from the same cause, took stones and threatened Him. Jesus said unto them: 'I have done good works in your eyes by the power of my Father, for which of these works would you stone me?' 'It is for no good work,' replied the Jews, who stated the whole process in a few words, 'but because of thy blasphemy; for being a man thou makest thyself God'. . . .

"The witnesses testify, and they are numerous, for the deeds of which He is accused were done in the presence of all the people. . . . Finally the high priest addresses the accused and says: 'Is it true that thou art Christ, that thou art the Son of God?' 'I am he,' replies Jesus; 'you shall see me hereafter at the right hand of the majesty of God, who shall come upon the clouds of heaven.' At these words Caiaphas rent his garments in token of horror. 'You have heard him.' They deliberate. The question already raised among the people was this: Has Jesus become God? But the senate having adjudged that Jesus, son of Joseph, born at Bethlehem, had profaned the name of God by usurping it to Himself, a mere citizen, applied to Him the law of blasphemy and the law in the 13th chapter of Deuteronomy and the 20th verse in chapter 18, according to which every prophet, even he who works miracles, must be punished when he speaks of a god unknown to the Jews and their fathers: the capital sentence is pronounced. As to the ill-treatment which followed the sentence, it was contrary to the spirit of the Jewish law; and it is not in the course of nature that a senate composed of the most respectable men of a nation, who, however they might have been deceived, yet intended to act legally, should have permitted such outrages against Him whose life was at their disposal. . . ."

"Jesus was brought before Pilate, the procurator the Romans had placed over the Jews. . . . Pilate, the Roman, signed the decree. . . . But before the execution, the governor had granted to the condemned an appeal to the people, who, respecting the judgment of their own council, would not permit this favor, couching their refusal in these terms: 'We have a law, and by our law he ought to die, because he made himself the Son of God'. . . .

"Jesus was put to death. The priests and elders went to the place of punishment; and as the sentence was founded upon this fact, that He had unlawfully arrogated to Himself the title of Son of God, God Himself, they appealed to Him thus: 'Thou wouldst save others,

thyself thou canst not save. If thou are indeed the king of Israel, come down into the midst of us and we will believe in thee; since thou hast said, I am the Son of God, let that God who loves thee come now to thine aid.' According to the Evangelists these words were a mockery; but the character of the persons who pronounced them, their dignity, their age, the order which they had observed in the trial, prove their good faith. Would not a miracle at this time have been decisive?"

Thus argues the learned Jewish scholar Joseph Salvadore, who shared the Modernist denial of Christ's deity.

FROM A FAMOUS AMERICAN

And when we hear the counsel for the defense, for the accused Christ, Simon Greenleaf, we find he has no other defense to offer for Christ than his real deity:

"The death of Jesus is universally regarded among Christians as a cruel murder, perpetrated under the pretense of a legal sentence, after a trial in which the forms of law were essentially and grossly violated. The Jews to this day maintain that, whatever were the merits of the case, the trial was at least regular and the sentence legally just: that he was accused of blasphemy and convicted . . . by legal evidence. . . .

"It will now be necessary to consider more particularly the nature of the crime of blasphemy, in its larger signification, as it may be deduced from the law of God. That the spirit of this law requires from all men everywhere and at all times the profoundest veneration of the Supreme Being and the most submissive acknowledgment of him as their rightful Sovereign is too plain to require argument. If proof were wanted, it is abundantly furnished in the Decalogue, which is admitted among Christians to be of universal obligation. . . .

". . . The law of blasphemy, as it was understood among the Jews, extended not only to the offence of impiously using the name of the Supreme Being, but to every usurpation of his authority or arrogation by a created being of the honor and power belonging to him alone. . . . And in such horror was it held by the Israelites that in token of it every one was obliged, by an early and universal custom, to rend his garments whenever it was committed or related in his presence. . . ."

THE RECORD IS CLEAR

"Such being the general scope and spirit of the law, it would seem to have been easy to prove that Jesus had repeatedly incurred its penalties. He had performed many miracles but never in any other name than his own. In his own name, and without the recognition of any higher power, he had miraculously healed the sick, restored sight to the blind and strength to the lame, cast out devils, rebuked the winds, calmed the sea and raised the dead. In his own name, also, and with no allusion to the Omniscient, no 'Thus saith the Lord,' he had prophesied of things to come. He had by his own authority forgiven sins, and promised, by his own power, not only to raise the dead but to resume his own life after he should, as he predicted, be put to death. Finally, he had expressly claimed for himself a divine origin and character, and the power to judge both the quick and the dead. Considered as a man he had usurped the attributes of God.

"That he was not arrested at an earlier period is to be attributed to his great popularity and the astounding effect of his miracles. His whole career had been resplendent with his beneficence to the thousands who surrounded him. His eloquence surpassed all that had been uttered by man. The people were amazed, bewildered, fascinated by the resistless power of his life. It was not until his last triumphal visit to Jerusalem, after he had openly raised Lazarus from the dead, when the chief priests and elders perceived that 'the world is gone after him,' that they were stricken with dismay and apprehension for their safety and under this panic resolved upon the perilous measure of his destruction. . . ."

IRREGULARITIES OF TRIAL

"The only safe method in which this could be accomplished was under the sanction of a legal trial and sentence. Jesus, therefore, (*Continued on page 24*)

Preacher in the Red

PITY FOR THE POOR

As a country vicar I rarely visited London, and was quite unused to London ways. On a very memorable occasion I traveled to that city in clerical dress and used the underground railway. My ticket was checked and punched at the departure platform, and upon arrival at the terminal station I threw it away not realising that tickets would be collected. Much to my surprise, at the barrier an official asked me for my ticket. I explained that I had paid my fare, but had thrown my ticket away. "You will have to pay again," was the prompt reply. "But really I have already paid," I protested. I was just going to pay the money when from a queue that stood waiting a poorly dressed laborer stepped forward and said in a loud voice, "ow much is it, gov'ner?" "Four pence," said the official. Then slamming four pennies on the counter, he said, "'ere y'are, gov'ner, let the poor beggar go." It all happened in a flash, and in the presence of a number of waiting passengers. In my embarrassment I simply flew into the street and lost myself in the crowded station exit.—The Rev. Albert H. Broomfield, Flintshields, Winterbourne-Houghton, Blandford, Dorset, England.

THE BIBLE: *Text of the Month*

And we know that all things work together for good to them that love God, to them who are the called according to his purpose (Romans 8:28).

¶ These words teach believers that whatever may be the number and overwhelming character of adverse circumstances, they are all contributing to conduct them into the possession of the inheritance provided for them in heaven.—ROBERT HALDANE.

¶ How do we know? From the character of our God and Father as he is revealed in Christ; from the recorded experience of the servants of God (Joseph, Job, Moses, David); lastly, from what we have observed about ourselves. Have we not lived long enough to detect the marvellous adjustment and combination of events by which our spiritual education is being carried on? Yes, we do not conjecture, we do not merely hope and believe—*we know*. GORDON CALTHROP.

¶ The whole world seems to contradict their hope of future glory. All things visible, especially the hatred of the hostile world, seem to oppose and gainsay their faith. And yet this fearful appearance can have no force, since all things are subject to the omnipotent and wise administration of God, on whose loving counsel their confidence is established. Still more, if all things are subject to God's supreme authority, and this authority is exhibited in the development of his loving counsel, they know, with the full certainty of faith, that all things work together for their good.—J. P. LANGE.

¶ St. Paul believes, then, that there is a purpose, an end, to which events are tending. It is a faith rather than the conclusion of an argument. Reason alone, it has been said, might arrive at an opposite conclusion. How can we see a providential guidance, a divine plan of any kind, in the bloody game which chiefly makes up what we call history? How can we trace it in the conduct of generations and races who successively appear upon the surface of this planet, to make trial, one after another, of the same crude experiments, as if the past had furnished no experience wherewith to guide them? . . . It is true enough that the purpose of God in human history is traversed and obscured by causes to which the apostles of human despair may point very effectively. Yet here, as always, where sight fails us, we Christians walk by faith, and we see enough to resist so depressing a conclusion as that before us.—BISHOP LIDDON.

ALL THINGS

¶ The reference here is a wide one, but especially refers to events or agencies which are deemed adverse. As after each inundation of the Nile the soil is more fertile and rich, so the members of the Church of Christ, whether in their collective or individual capacity, should emerge from the waves of adversity with a greater fulness of strength. "Mowed down, we yet increase," is the testimony of Tertullian in the days of martyrdom.—CHARLES NEIL.

¶ If all these things work out a far more exceeding and eternal weight of glory, is not that good? Present bitters will render future sweets still sweeter. Heaven would not be that to us which it will be, were we not prepared by the chequered scenes of life for its enjoyments. Canaan would not have been so pleasant a rest, had Israel gone immediately to it without the circuitous course through the wilderness. God gives us every good by way of contrast; we should not enjoy our food, if strangers to hunger; nor the waters of life, if we were not athirst; we should not know the pleasures of rest, if strangers to toil; nor the joys of the upper world, if strangers to the sorrows of the present.—ANDREW FULLER.

LOVERS OF GOD

¶ God's children, although to the world they may seem to be miserable, yet having communion and fellowship with him, they are always happy. The very worst day of God's child is better than the very best day of the wicked. The worst day of Paul was better to him than the best day of Nero was to him; for the wicked, in the midst of their happiness, are accursed; whereas the godly, in the midst of their miseries, are blessed.—RICHARD SIBBES.

¶ The love for God is the magician which extracts the ore, alike from failure and success and makes all promote man's final and absolute good. No life is made up of such commonplaces that they cannot be made by the love of God to sparkle with the highest moral interest. No troubles are so great that they cannot be built into the steps of the staircase by which souls mount up to heaven. Aye, stranger still to say, no earthly prosperity need perforce enchain the soul and dull all its finer sensibilities, and kill out of it its sense of high destiny, if only the love of God be there to extract whatever is of lasting value and to cast the dross away. . . . The same set of circumstances may chisel out the finest lineaments in the saintly character or the darkest traits of the desperate criminal. That which makes the difference is the presence or absence of the love of God in the soul.—BISHOP LIDDON.

¶ And this love to God, or delight in him, as it entitles such to that his care and concern for them which is expressed in this promise, so it doth *in its own nature* dispose their hearts to an acquiescence and satisfaction therein; for love to God, where it is true, is supreme and prevails over all other love to this or that particular good.—JOHN HOWE.

THE CALLED

¶ It implies that God had a plan, purpose or intention in regard to all who became Christians. They are not saved by chance or haphazard. God does not convert men without design; and his designs are not new, but are eternal. What he does, he always meant to do.—ALBERT BARNES.

¶ That their calling here mentioned is the effectual call of God, which is answered by faith and obedience, because it consists in the bestowing of them on the persons so called, taking away the heart of stone and giving a heart of flesh, is not only manifest from that place which afterward it receives in the golden chain of divine graces, between predestination and justification (Rom. 8:30), whereby the one hath infallible influences into the other, but also from that previous description which is given of the same persons, namely, that they love God, which certainly is a fruit of effectual calling.—JOHN OWEN.

¶ The Christian may be called to bear the heaviest afflictions; but they shall bring him to consideration, stir him up to prayer, wean him from the world and lead him to seek his rest above. He may be assaulted also with the most distressing temptations; but these will show him the evil of his heart and the faithfulness of his God: they will also teach him to sympathize with his tempted brethren: even death itself will be among the number of the things that shall prove beneficial to him. This is the most formidable (*Continued on page 27*)

THE CHURCH AND THE RACE PROBLEM

The human predicament involves all the races in insecurity. Trouble and turmoil, hostility and hate, are wide as the human race, and not a matter merely of dramatic sectional clashes between the white man and the American Negro, or between Israeli and Arab. The real human predicament, of course, is mankind's condition in sin, and the universal need of redemption. A Christian view of the race problem must begin with this confession of wholesale racial rebellion and guilt. No man loves God and no man loves his neighbor as he ought. The fall has cheapened human worth; redemption restores man's dignity. Jesus' stress on the universal need of regeneration speaks to our own turbulent times: "Ye must be born again." The possibilities of fallen human nature are fancifully romanticized by those who expect a full solution of the race problem while they neglect this dimension of life.

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Every man is somebody's neighbor, and God expects *neighbor-love* from every human being. Let no man think, because he has overcome some prevalent antipathy for Jew or Negro or some other victim of sectional feelings that merely on that account he has fulfilled the moral law. A white man may crusade for civil rights; he may sell his property to a buyer of another race; he may encourage social intermingling of all races—but he does not simply on this account fulfill the law of love. What passes for desegregation and even for integration, is often quite hollow alongside the biblical injunction of love for neighbor. The race problem dare not be detached, therefore, from the abiding requirement of Christian love.

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It is a sad fact, however, that some circles recite these themes of the new birth and love of neighbor, yet do not actively promote the elimination of racial evils. They often fall below the lesser level of concern reflected by secular agencies that recognize race prejudice to be one of the ugly scars in American life.

Some observers today would add to Christian confession a pledge to desist from race prejudice as evidence of the genuineness of conversion. Why not a pledge against intoxicating liquors also? The liquor traffic is a serious social blight, blemishing every village in the land. And why not a pledge against driving in excess of the speed limit? Too many church folk, ministers included, leave their guardian angels ten or fifteen miles an hour behind them on the road.

The risk in all such proposals is in their tendency to shrivel the law of neighbor-love when Christian ethics is called on to sensitize in its fullness. Yet, while we do well to overlook such proposals, the Christian conscience had best face squarely the sins they aim to correct. For in each age and in every land the violation of Christian love falls into certain conspicuous patterns. And race discrimination is especially subtle. It is not externally measurable in the same way that sins of the flesh are: it cannot be gauged by jiggers or by speedometers. Race feeling is essentially a matter of false pride, an internal disposition to deny a fellow human's equal worth and one's own unworthiness also, before God. Nonetheless, it differs in degree, and not in kind, from other violations of the law of love for neighbor, which involves every area of life.

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Evangelical and liberal churches alike are uncomfortable in the presence of the fact that segregation was not sharpened as an issue of social conscience in America through the preaching of the churches as firmly as through the secular ruling of the Supreme Court. The churches were not, of course, called on as churches to ajudicate all the delicate problems touching education and other spheres not directly answerable to church authority. But, as citizens, church members held a voice in civic affairs; if the Christian conscience was to find a mouthpiece, it was through them.

Christians are obliged to uphold the law of the land, unless they can show that law to be in conflict with Scripture. The Christian is called upon, therefore, not only to implement the spiritual rights of men, as equals in God's sight, but their legal rights as well.

There is little comfort for the churches in the added fact that secular agencies like the military program, telecasting and sporting events have contributed as dramatically to desegregation as have many churches. Developments in the military and in the worlds of television and sports are more widely publicized, of course, than the hushed and reverent atmosphere of the churches. In entertainment and recreation, moreover, special competitive considerations of talent are operative, involving only a small and strategic segment of the population. Integration, even on the sports level, is not achieved merely by the assignment of team po-

sitions without regard to color, gainful though it be to end racial bias in such assignments. Nor is "integrated entertainment" achieved—at least on the level of genuine love for neighbor—because Negro and white voices are blended in the latest musical jive, and some white crooner slips his undisciplined arm tightly around a Negro female guest on television. Such demonstrations can involve as much a perversion of propriety when the races are mixed as when they are not. Even when due credit is given the military, the theatre and the arena for a measure of contribution, they have much to learn about a biblical concept of Christian love.

Nonetheless, churches in America surrendered something of their moral initiative in the life of the nation when they allowed other forces, in a partial and secular way, to implement the correction of one of the striking social wrongs. Granted we must not attach utopian expectations to the society of the redeemed in history; the Church, at best, travels the road of sanctification in this life, not glorification. This present age has much to learn about the subtleties of original sin, even from theologians whose expositions do not always go to the depths of biblical theology. But, in our day, the Church has more reason to fear a lack of moral insight and courage than an excessive moral achievement.

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There are wrongs in the land, and the church had best be the Church, and cry against them; there is no biblical mandate to preserve the shaggy *status quo*. Community tolerance of violence; forced segregation in public transportation; tactics of fear and intimidation; snobbishness that looks down upon Negro Christians virtually as inferior believers; the indifference to discrimination against the Negro in America even by some churches calling for missionaries to lift the life and culture of the dark-skinned natives of Africa—these factors suggest the deep need for soul-searching and repentance in the churches.

The Church needs to recover the biblical point of view. The Church itself was born in the glory of a multi-tongued and multi-colored Pentecost. It moved swiftly to make Christian brotherhood a reality in the experience of the inhabitants of Africa and Europe, no less than of Asia and the Near East. It did not preoccupy itself with the adoption of strategically worded resolutions at the top level of councils and conventions; it put Christian love to work at the local level. The early Church unleashed a flood of kindness in a world of racial strife; the modern Church has too often unleashed a flood of resolutions.

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This same biblical point of view, moreover, will keep the churches from falling into unrealistic and faulty programs of action. For instance, one misguided Christian spokesman recently told young people that the biggest contribution a white girl can make to the advancement of Christianity in our generation is to marry a Negro. But if interracial wedlock best preserves the biblical concern for equal yoking, the essence of Christian marriage in the mid-twentieth century has deteriorated sadly. Nobody will prevent the clergy from giving their own children in marriage across racial lines, if such is their ideal, but many Christian leaders will remain unconvinced that a universally valid rule has been enunciated. The early Church hardly made racial intermarriage the test of Christian love, nor dare we.

In its enthusiasm to do something vital, the Church falls easy prey to secular and socializing programs. It has no mandate to legislate upon the world a program of legal requirements in the name of the Church. Nor dare it disregard the existence of social rights in which the natural preferences of individuals may be expressed without compromising the legal or spiritual rights of others. Forced integration is as contrary to Christian principles as is forced segregation. The reliance on pressure rather than on persuasion has resulted in a marked increase of racial tensions in some areas. Christianity ideally moves upon the life of the community by spiritual means; the secular agencies, on the other hand, tend to resort to force, with the result that their achievements are continually endangered. Paul did not outlaw slavery legally, but he outlawed it spiritually; he sent Onesimus back to Philemon as a brother in Christ. He knew that the Church's weapons are spiritual, not carnal; that Christian progress is not revolutionary but regenerative. And a recovery of the imperative affectionate neighbor relations, and of the Holy Spirit as the dynamic of Christian living, is still the best—and the only durable—hope for a firm solution of the race problem.

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While some churches seem determined to continue with a program excluding other races, and others are thrown into internal tensions between member and member, and member and minister, still others, without fanfare and headlines, have long welcomed all converts to Christ with equal dignity and rights as members of the body of Christ. Any church should be open to believers of any race. Forced segregation, however, involves the abrogation of a citizen's legal rights as well as his spiritual rights.

The Church by a true example of the equality of all believers may rebuke the conscience of the world. The fellowship of believers still holds a power to vitalize the fellowship of the community at large. What has compromised this power is the secularization of the churches. Let the church be the Church, and the sense of human brotherhood will be revived; the redeemed

will find that their differences from each other pale alongside the fact of their unity in Christ, and that their differences from the unredeemed are less important than their common dignity and shame in Adam. The Christian is not without principles on which to base his personal relationships, and they are comprehended in the obligation of love for neighbor. A friendly smile, a kindly word, a courteous act, speak more eloquently than a press release.

A voluntary segregation, even of believers, can well be a Christian procedure. A church may be impoverished by the racial limitations of its membership and also impoverished through indifference to cultural ties. Churches in which integration is not practiced may be just as Christian as those where it is found. The determining factor is exclusion or inclusion because of race. Are the Chinese congregations of New Orleans or Chicago or San Francisco unchristian because they prefer such an alignment? Are all-Negro or all-White churches necessarily monuments to racial prejudice? And may not the publicity of the integrated church reflect an emphasis on spiritual pride as much as the unintegrated church?

The churches in America are on the advance. The searching of soul is a good sign. Little can be gained by organizational pressures; more will be gained from mutual respect and forbearance. The long sweep of history not only shows the church and individual Christians on the side of justice; it shows the content of justice itself lifted and purified by the conscience of the church. In the long run, it will be so in America also even in matters of race. Let us hope this is a decade of decision and deed.

PATRIOTIC MEMORIAL OBSERVANCE DISTRESSES FORMOSA CHRISTIANS

Long before the Chiang regime left the mainland and established itself on Taiwan there existed a smoldering resentment against government demands for participation in the Sun Yat-sen memorial service each Monday morning in schools and public offices.

This resentment came from two sources: patriotic nationals who felt that genuine patriotism could not be fostered by a regimented form of hero worship, and from Christians who felt that China's background of ancestor worship conferred a religious significance upon the required minute of silence and bowing before a picture.

Despite the government's insistence that this was only a patriotic gesture, an act of devotion to the father of the Chinese Republic such as saluting the flag in America, nevertheless the conflict with Christian conscience and the imposed form of patriotism has continued.

There are disquieting reports of a stepped up tempo of demands within the Chiang government, making the observance of this memorial service mandatory in all recognized schools and government offices. This is causing acute distress to patriotic Christians who feel at the same time that loyalty to country should not involve any violation of Christian conscience.

It will take more than committee reports to the Legislative Yuan to allay the anxieties of these Christians. A wilful disregard of the spiritual sensitivities of loyal citizens can eventually destroy the very loyalities the government is trying to demand.

CHRISTIAN RADIANCE A QUESTION OF PRIORITY

Many Christians, were they to search their hearts, would be forced to admit that God is incidental, or, at best, secondary in their lives—not first.

From this one tragic fact stems a multiplicity of problems—personal, family and national. From this great deficiency there emerges also a great weakness in the church.

Both the Old and New Testaments make it abundantly clear that God expects of his own that they shall love him with their whole beings. From this love for God come the inspiration and power to love our fellow men. God is a jealous God, unwilling to share his rightful place with any person or thing.

If he does not hold first place just what are the consequences? Instead of having him as the pilot of our lives, instead of access to his supernatural and infinite resources, we continue in our failures and frustrations and share the powerlessness of those who neither know Christ nor the power of his resurrection. When God is relegated to second place in our homes, our ambitions for our children center in secular and material success. Many of the tragedies in Christian homes today have their origin in seeking worldly advantage, rather than coveting that Christ may have the preeminence.

The weakness of the church today is not in the number of those admitted to her membership. Church membership in America is both numerically and proportionately at an all-time high. But the witness of the Church is woefully weak because so few Christians give Christ top priority in their lives.

In the concluding days of World War II there was much talk of "total surrender." What of total surrender to the living Christ? Inconvenient? To some it would be fearfully inconvenient because it would necessitate a separation from secret sin. To others it would be embarrassing because it would demand clear-cut honesty in business practices. Others again would find themselves faced with a decision to let Christian love take priority over selfish or prejudicial interest.

But there is a wonderfully bright side. If and when we do give Christ first place in our lives, seeking

honestly by his grace to be his slaves, we are released into a glorious freedom that the world can never understand.

The lovely story is told of a man confronted by a series of complicated problems. He conferred with his minister who suggested: "Sit down, put a chair in front of you and imagine Christ is sitting there across from you. Just tell him about your problems." In later years this man died in his sleep. His daughter went back into the room to find him lying peacefully there. To a friend she remarked: "Father was lying there just as I had left him, only his hand was laid on the empty chair."

There is a pressing need that the church shall use every effort to win others to become Christians. There is also a pressing need that those of us who have named the name of Christ shall give him top priority. When this is done the glory of God will shine radiantly through the transformed veil of our own human imperfections. He demands and he deserves first place. How can we give him less?

FEDERAL AID TO EDUCATION A PROGRAM FULL OF RISKS

In five years there has been a gain of five million students in the public elementary and preparatory schools in the United States. Educators are concerned, quite properly, over the need for room to accommodate this enlarging number of school children, and for teachers to instruct them.

Pressures are mounting for federal alleviation of these shortages. Despite misgivings about federal aid, since education is now primarily a state and local responsibility, President Eisenhower nonetheless continues to urge a $2,000,000,000 four-year federal aid program to meet these school needs.

How the national government can become involved to such an extent without encouraging a continuing clamor for such aid and without reflecting some measure of interference and control in education is a moot question. Subsidizing the thought life of the intellectuals of the next generation has taken the necessary preliminary step to shaping that thought life.

Moreover, the United States already has a federal debt of nearly $300,000,000,000. Year after year slips by with virtually no progress in the payment of that debt. The need for paying debts, rather than continuing them, is a lesson a government had best inculcate in its citizens, by example no less than precept.

Something must be done to provide for the educational needs of the youth, especially in a democracy which prizes an informed public opinion. There is a growing feeling that public opinion has been somewhat misinformed about the connection between palatial palaces (as some colossal school buildings today are dubbed) and effective education. The problem of education runs far deeper today than that of enough classrooms and enough teachers; it involves the question of methods and abiding values. And the indoctrination of youth in a view of life which does not grapple realistically with moral and spiritual priorities may well contribute, by a curious turn of events, to the weakening of the nation. The more profound danger is not that the American youngster will be deprived a place to learn, but rather, that he may be told what he must learn and encouraged to ignore some things that matter.

WE QUOTE:

CONRAD N. HILTON

President, Hilton Hotels

> A man is standing at Fiftieth and Park Avenue in New York City; he is waiting for the light to turn. Who is he? To the statistician standing at the window high above he is one unit in a crowd. To the biologist he is a specimen; to the physicist a formula of mass and energy; to the chemist a compound of substances. He is of interest to the historian as one of the billions of beings who have inhabited this planet of ours; to the politician as a vote; to the merchandiser as a customer, to the mailman as an address. The behaviorist sees him from his office across the street and tags him as an animal modified by conditioned reflexes; and the psychiatrist in the next suite as a particular mental type deviating in one way or another from the alleged normal. Each science pinpoints the poor fellow from some particular angle and makes him look foolish, like the candid camera shot that catches you in the middle of a yawn. Let any one of these specialists pigeonhole you and get you to look at yourself through his single eye and what you see will not be a man, but a fragment of a man. . . . But what is *man* like? . . . What gives him a unique dignity? Beware of asking—that way lies religion. And religion, according to our communist friends, is the enemy of man. . . . The minimum reading of history will convince you that religion is the background of our modern democratic ideal and the two forces had better get together if democracy is to work.—Remarks at the fifth annual Presidential Prayer Breakfast of International Christian Leadership, Feb. 7, 1957.

SAMUEL G. CRAIG

Presbyterian Editor and Author

> Let us not forget that bad as are existing social conditions throughout Christendom, they would be infinitely worse were it not for that leaven that Jesus cast into the meal of humanity. If Jesus should cease His activities, it is certain not only that we would fail to make further progress along these lines but that we would lose what we have already gained, as evidenced by that retrogression that has taken place in once Christian lands. . . . Jesus' effectiveness as a social reformer lies in His ability to deal with sin. Other reformers have much to say about imperfect legislation, unfavorable environment and such like, but they have little to say about sin . . . notwithstanding the fact that sin . . . is the great root-cause of social misery.—in *Jesus of Yesterday and Today*, p. 153.

SANHEDRIN VERDICT

(Continued from page 18) upon his apprehension was first brought before the great tribunal of the Sanhedrin, and charged with the crime of blasphemy. . . . Such was the estimation in which he was held that it was with great difficulty that witnesses could be found to testify against him; and the two who at last were procured testified falsely in applying his words to the temple of Solomon which he spake of the temple of his body. . . . But though the witnesses swore falsely in testifying that he spake of the Jewish temple, yet his words in either sense amounted to a claim of the power of working miracles and so brought him within the law.

"The high priest, however, still desirous of new evidence, which might justify his condemnation in the eyes of the people, proceeded to interrogate Jesus concerning his character and mission. 'I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest *rent his clothes,* saying, He hath *spoken blasphemy;* what further need have we of witnesses? behold, now ye have *heard his blasphemy.* What think ye? They answered and said, *He is guilty of death.*' [Italics added.]

"We may suppose the multitude standing without the hall of judgment, able through its avenues and windows to see but not to hear all that was transacting within. It became important, therefore, to obtain some reason upon which the high priest might rend his clothes in their sight, thus giving to the people, by this expressive and awful sign, the highest evidence of blasphemy, uttered by Jesus in the presence of that august assembly. This act turned the tide of popular indignation against him, whose name but a short time before had been the theme of their loudest hosannas. . . .

"If we regard Jesus simply as a Jewish citizen, and with no higher character, this conviction seems substantially right in point of law, though the trial were not legal in all its forms. For whether the accusation were founded on the first or second commands in the Decalogue, or on the law laid down in the thirteenth chapter of Deuteronomy, or on that in the eighteenth chapter and twentieth verse, he had VIOLATED THEM ALL by assuming to himself powers belonging alone to Jehovah. And even if he were recognized as a prophet of the Lord, he was still obnoxious to punishment under the decision in the case of Moses and Aaron, before cited.

"*It is not easy to perceive on what ground His conduct could have been defended before any tribunal unless upon that of his superhuman character. No lawyer, it is conceived, would think of placing His defence upon any other basis.*"

Is it not utterly clear that there is no intermediate position between confession of Christ's deity and confirmation of the Sanhedrin's condemnation and execution of him as a blasphemer? It is equally clear that the matter of Christ's deity and identity is not a mere "moot question." The logical and almost inevitable result of denying full deity to him is to abandon the whole doctrine and transaction of atonement. The divine identity and deity, the atoning death, the bodily resurrection —all stand or fall together. That God should himself die to atone for his creatures' sins against himself is a conception too presumptuous for human origin; to refuse this atonement is the one sin too presumptuous for divine forgiveness.

Who will begrudge fealty and honor to a Sovereign who shed his blood, who gave his life for his people —one so gentle that little children nestled in his arms; so mighty that he cast out with a word a myriad of demons, stopped a storm and wrested Lazarus from the claws of the great dragon, death; one who called the wicked rulers at Jerusalem a generation of vipers, but who, writing in the dust, was too courteous to look into the shamed eyes of the woman taken in adultery, whom he cleared with a sentence without impugning one iota of the law?

Shall we not hasten, while the divine "proclamation of amnesty" is still unrevoked, to swear our allegiance to the coming Prince of Glory? END

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Note that this step requires *no construction or remodeling.* After some initial confusion, your people will follow your lofty example. Soon only the crude will call the narthex the "vestibule," and your wife will know what you mean when you want help tying a Windsor knot in your pallium. Only one sacristan (a Scotchman) has resigned rather than give up the title of "janitor," although many have requested an increase in salary.

Only the short-sighted are content with the linguistic step. Enthusiastic users of the full Quadrilateral are planning revolving cathedrals where every service is a TV spectacular and sermons have become quite unnecessary.

EUTYCHUS

ARTIFICIAL INSEMINATION

How long has it been since blood transfusion was first used to save a human life? Within the memory of many of us. Since then millions of pints of blood and blood plasma have been employed to save lives and will continue to be. If by artificial insemination a child can be brought into a home and a marriage be kept from resulting in divorce, I believe it is almost on a par with blood transfusion. Some one may say, there is no comparison. I am not so sure about that. . . . If the husband and wife are in complete accord about resorting to artificial insemination in order to have a child in their home, that is a matter entirely between them and God.

A. D. ANDERSON
Center United Presbyterian Church
New Castle, Pa.

The article by G. Aiken Taylor was very provocative. It asked a number of questions, but didn't answer many. I learned by his article that he is against it.

PAUL T. BLIGH
Johnson Bible College
Knoxville, Tenn.

If you would have sanctioned this evil and unprincipled practice I would have been one to discontinue getting your publication. . . .

DELBERT W. WALKER
Bentleyville, Pa.

If artificial insemination is permissible from the standpoint of Christian ethics (and I feel it to be absolutely indefensible), why not go one step further and select outstanding physical specimens to raise the physical qualities of the next generation all along the line. Let us take our cue from one of the national Cattle Breeders Associations, not from any standards of human morality.

Detroit, Mich. CHARLES P. ANDREWS

I have no difficulty in accepting the benefits of this scientific development. The Bible gives no answer to the problem Brother Taylor raised. . . . The more relevant approach, I believe, is to ask whether to resort to artificial insemination constitutes sin. To adopt a baby may be far worse, by the logic of tradition, than to have a baby which is known to be the blood relation of one parent. . . . A lady may wish to marry, but rightly refuses to marry those who propose to her. In her maturity, with adequate provision and preparation, she may satisfy her innate desire for children by artificial insemination out of wedlock. Some splendid spinsters do adopt children. How much better to have their own?

JAMES R. DUNCAN
St. Paul's Methodist Church
Lowell, Mass.

It is my suggestion that childless parents see a good lawyer first, have him draw an agreement for the parents to sign plus a statement of intention, signed by both the parents and their doctor, then when the child is born, the lawyer would file a petition for adoption. . . . It is my firm conviction that no reputable doctor would impregnate a single girl.

Ligonier, Ind. MRS. HELEN REEVES

Does not experience indicate that this feeling of the father toward his child is the most important factor he can contribute to the child's total spiritual security. A child lacking that factor finds it difficult to believe God as Father can have a loving relationship toward him.

Does actual physical paternity guarantee that the father will love the child? Sad experience indicates it does not.

Does lack of physical paternity mean a greater risk that the "father" will not love the child? Certainly the experience of adoptions by childless parents does not indicate any greater hazard here than toward their own children physically.

MARCIUS E. TABER
Methodist Church
Pentwater, Mich.

I do not think we can define or connect artificial insemination with adultery. In adultery there is an obvious intent to be unfaithful to the other party. . . . There is no intent to deceive or forsake here. If both parents desire a child by this means, then I do not see how one can say that the child is born out of wedlock. . . . If one partner did not want a child by this means, then you would be faced with a true breaking of the marriage bond. . . .

Millers Falls, Mass. ALLEN HOLLIS

SEARCHING FOR A FAITH

The extreme conservative literalist theology simply does not have anything to say to the modern man searching for a faith. . . . Ecumenical theology has made an excellent recovery, and we have left

both that extreme liberalism and your extreme conservatism far behind. . . .

CHARLES M. KNAPP
Almira Community Church
Almira, Wash.

As an Anglo-Catholic . . . I approached your paper with grave suspicions. I thought it might be scholarly; but, as with other Protestantism I had known, I thought it would be Satan's instrument toward division and even self-destruction. But slowly—very slowly, because of prejudice on my part—I was forced to admit that it has values to offer which are not present in Catholicism (whether Anglican or Roman). . . . You stand for matters (knowledge of the Bible and definiteness of conversion) that might very well be found within the Catholic Faith (Anglican or Roman). And so I've been forced to conclude that I should have your paper. Here, then, is my subscription. . . . CHARLES H. HARRISON
Society of St. Theresa
New York City

I am sorry to read . . . that the vicar of Hornsey is too catholic and too English to "see foreign protestant literature." To a true catholic, as for the scholar, of course, nothing is "foreign". . . . It is possible to be both catholic and protestant at the same time. For the commonly accepted meaning of protestant here is that one rejects the papal claim to have divinely given jurisdiction over all Christendom, and this we claim was never part of the original catholic faith. . . . To be truly catholic one must be protestant. T. A. COULSON
St. Matthias' Church
Torquay, Devon, England

I want to say how much I appreciate CHRISTIANITY TODAY. Of course there are many points in it with which I disagree; it would be dull reading if it were otherwise. But it is most important for us of the Church of England to keep in mind the trend of Protestant thought abroad or we shall get narrow minded; and after all we are Protestant in doctrine. A. H. A. EMPSON
Ministerley, Shropshire, England

I don't know how many of our isolated and impecunious country clergy are the fortunate recipients of your admirable magazine, but I would like you to know that I am one who is most grateful. . . . It lasts me a fortnight.

I am the more impelled to let you know this, by what I thought a most ungracious letter from a London Vicar. As a monastery-trained Anglican priest, I daresay I may have forgotten more of our version of Catholicism than he will ever learn, but when our *Church Times* prints an article by a leading Bishop, denying . . . eternal punishment and follows up with letters in approval, I say, thank God for CHRISTIANITY TODAY, by which American Protestantism safeguards for the world the sound, orthodox, Gospel truths without which we cannot be saved. J. F. E. MORTON
Downholme Vicarage
Richmond, Yorkshire, England

NOTHING TO FEAR

Although I eschew the doctrines of the substitutionary atonement and the plenary inspiration of the Bible—at least as these doctrines are usually put forward—I am forced to wholeheartedly congratulate you on your publication. It is a much needed contribution to the field of Christian journalism, presenting a responsible, forthright, conservative point of view. I have read all of your issues so far, with profit, though with much disagreement

I think that Mr. Yeaman's letter to Gordon Clark entirely misses the point—the Virgin Birth cannot be disproved by scholarship, Bultmann's or any other. The fact that it is in a pericope is not point, for so is the *kerygma*. The statement that it is in a less important pericope shows Mr. Yeaman's theological bias, and not his scholarship.

All this granted, however, I think that Mr. Clark's reply also misses the point. His enclosure of the word "discoveries" in quotes is also an expression of theological commitment and not of scholarship. As a matter of fact, there are various levels of certainty derived from historical scholarship. . . . When Mr. Clark dismisses the results of scholarship with a set of quotation marks, and the blithe statement that "Orthodox Christians have always known that this scholarship was mistaken," he shows a closure of mind which befits neither a conservative nor a "modernist". . . . Orthodoxy has nothing to fear from scholarship, for it rests in divine hands and is enriched, not impoverished by prayerful research and study. If it is destroyed by that study it cannot claim to be orthodoxy. JERRY HANDSPICKER
Yale Divinity School
New Haven, Conn.

Professor Handspicker holds that I missed the point in my reply to Mr. Yeaman and insists that I should either prove the historical existence of the Hittites or keep quiet about the fact that orthodoxy has always accepted them as historical.

First, I disclaim any such obligation in a short reply to Mr. Yeaman. It seems to me legitimate to assume that the historicity of the Hittites is commonly acknowledged today. The evidence, on display in the Oriental Institute, cannot be put in this column.

Second, Mr. Yeaman assumed that a certain discovery settled the unimportance of the Virgin Birth; and his argument presupposes that the acceptance of discoveries is an intellectual obligation. I put the word *discoveries* in quotation marks to suggest that the alleged discoveries of scholars (in the past hundred years) often have been false conclusions. Professor Handspicker takes my quotation marks as evidence of shut eyes and a closed mind. On the contrary I have with open eyes seen clearly these nineteenth century blunders.

Third, when Professor Handspicker asserts that both Mr. Yeaman and I, at a certain point, express our theological commitment and not our scholarship, he makes a disjunction which, though common, is in my opinion faulty. The conclusions of scholarship are invariably related to the scholar's theology. This is the reason, I believe, why the existence of the Hittites was denied.

Now, finally, if my faith were based on the changing opinions of scholars, then indeed it would have a shaky foundation. Since Professor Handspicker does not tell us what foundation he would identify as a rock, it would be inappropriate to embark on further speculation here, for I judge that he and I would not agree as to what the criterion of truth is. But can anyone doubt that the orthodox acceptance of the Hittites was correct and that the scholarly discoveries were false? GORDON H. CLARK
Butler University
Indianapolis, Ind.

UNITED NATIONS DISUNITY

The spate of cynical lying and misrepresentation put forth by the Communist bloc and the so-called anti-colonial Afro-Asian group, Nehru's lofty moralizing (though Pakistan now accuses him of colonialism and he does not implement U.N. decisions that he does not like) while accepting Russia's statistics on Hungary and rejecting British statistics on Port Said, the utter cynicism of Russia's use of the U.N. as a pawn in the cold war to be ignored when it suits her convenience, the fact pointed out by Professor Gilbert Murray that the voting strength of the U.N. is now so disposed

that it can be used, and will be used unless stopped, to undermine the strength of Western culture and civilization by nations whose governments are not by our standards more than semi-civilized; all this makes it clear that the U.N. cannot take a genuine stand as a genuine whole. . . . The ineffectiveness of the U.N. was one of the causes of independent action by Israel first, and then by Britain and France. The U.N. will only oscillate in our lifetime between being an opportunity for international education and a platform for the cold war. . . . H. GUNTRIP
Department of Psychiatry
Leeds University
Leeds, England

The lack in interest concerning observance of human rights is because, since the organization of the U.N., millions of people, starting with the Baltic States and the Balkans, have been denied all of their human rights by Russia. . . . Has the U.N. taken any steps to give rights to these people? Even after the Hungarian slaughter and the admission of Stalin's crimes, Russia remains in the U.N. in spite of her numerous violations of the charter. . . .
St. Petersburg, Fla. RUTH S. PORTER

VERY LIBERAL

I am very liberal in my thinking, save in a few profound religious truths. . . . But one thing is amazing—the unkind criticisms . . . from ministers of the gentle Christ.

In one recent issue a writer affirmed, at least by inference, that he knew the difference between theological positions before he was three. Jesus debated with the Doctors much later than that. . . . Bobby Burns wrote of these seminary boys:

A set of dull conceited hashes
Confuse their brains in College classes
They gang in kirks, but come out asses
Plain truth to speak.

New Orleans, La. JETHRO COBB

CHRISTIAN FOREIGN POLICY

. . . Mr. Dulles's statements have implied, and all but stated, that force is wrong in *every* case; that the *only* way of settling international disputes is by negotiation. . . . If the use of force is *intrinsically* wrong, we wonder why the United States maintains the world's most powerful armaments? The answer is . . . they are necessary to safeguard the nation against those who . . . threaten the nation's existence. . . . It is a case of determining *at what point* the use of force becomes necessary. Mr. Dulles has —so far as this Englishman knows—never admitted that the use of force might *ever* have been justified. But is he right in this? . . .

What has especially disappointed some of us is the failure of American evangelicals to question Dulles's policies. To us, knowing his liberal Christian background, his policies have seemed an expression of emasculated Christianity at its worst. . . . A. MORGAN DERHAM
Chenies, Rickmansworth
Herts, England

COMMENT AND COMPLAINT

I feel moved to write on behalf of the thousands of future preachers in seminaries who receive your final journal. . . . It is doing a lot to keep us true to the Lord Jesus Christ and the faith once for all delivered to the saints. And it is a clear indication that to be an evangelical is to be free, to be a scholar, in the fullest sense. . . . RICHARD L. HEIM
Maywood, Ill.

I am a Priest of the Catholic Church in the Anglican Communion. It is astonishing that you are ignorant of the fact that the Catholic Church has no affinity with Pan-Protestantism. . . . Thank God for the Catholic faith which cannot be soiled or warped by the crass bickerings of Protestants. M. V. MARRACOTT
Port Maria, Jamaica

I am not overstating my estimate, when I use the term peerless. F. R. JENKINS
Central Kans. Meth. Conf.
Concordia Dist., Clifton, Kans.

THE BIBLE: TEXT OF THE MONTH

(Continued from page 19) enemy to fallen man: it cuts him off from all means and opportunities of salvation, and seals him up under endless and irremediable misery; but to a true Christian it is a most invaluable treasure. It puts a period to all his sorrows and temptations, and introduces him to the immediate, everlasting enjoyment of his God.—CHARLES SIMEON.

¶ Even the sins of believers work for their good, not from the nature of sin, but by the goodness and power of him who brings light out of darkness. Everywhere in Scripture we read of the great evil of sin. Everywhere we receive the most solemn warning against its commission; and everywhere we hear also of the chastisements it brings, even upon those who are rescued from its finally condemning power. It is not sin, then, in itself that works the good, but God who overrules its effects to his children,—shows them, by means of it, what is in their hearts, as well as their entire dependence on himself, and the necessity of walking with him more closely. Their falls lead them to humiliation, to the acknowledgement of their weakness and depravity, to prayer for the guidance and overpowering influence of the Holy Spirit, to vigilance and caution against all carnal security, and to reliance on that righteousness provided for their appearance before God.—ROBERT HALDANE.

FOR GOOD

¶ How do all things work out for good? (1) By developing Christian character and excellencies; (2) increasing Christian reward; (3) advancing the interest and glory of God's kingdom.—CHARLES NEIL.

¶They work *together* in their efficacy, in their unity, and in their connection. They do not work thus of themselves: it is God that turns all things to the good of his children. The afflictions of believers, in a peculiar manner, contribute to this end. "Before I was afflicted I went astray; but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes." "Tribulation worketh patience." "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—ROBERT HALDANE.

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'HE BEING DEAD YET SPEAKETH'

(Dr. Clarence Edward Macartney died February 20 at the age of 77 after many years of effective service. His influence reached far beyond the bounds of a church or city through his inspired writings, thought-provoking addresses and the well-trained assistants who spread out across America. The following article about Dr. Macartney was written for CHRISTIANITY TODAY *by Dr. C. Ralston Smith, pastor of First Presbyterian Church, Oklahoma City, Oklahoma since 1948. After completion of his studies at Princeton, he served as Dr. Macartney's assistant at First Presbyterian in Pittsburgh from 1937 to 1940—*ED.)

For 40 years he had proclaimed the "glorious gospel of the blessed God" from two of the most historic of Presbyterianism's pulpits—Arch Street of Philadelphia and First of Pittsburgh. Now, in death's cold silence, his body lay in state upon the marble dais in the latter sanctuary.

Appropriately, Clarence E. Macartney was clothed in his pulpit gown, *for he was primarily a preacher.* The somber black was softened by the beautiful garnet velvet coverlet lying in soft folds across his knees, a little beyond the touch of those reaching hands.

The church was filled with a cross-section of the steel-city society. Government officials and business magnates rearranged tight schedules to attend the funeral. School children gave up lesser things on the Washington's Birthday holiday to be present. Preachers and laymen from out-of-town made the early morning trip to be there. Poor families, whose tenement-house halls had known his footfalls, and tycoons, in whose salons he had discussed his worldwide travels, mingled before the bier. The group of church officers who sat together included those who had welcomed him as their new pastor in 1927 and many who were in that chosen company because of his ministry.

It was fitting that participating in the public services should be Dr. Macartney's successor, Dr. Robert J. Lamont, and eight former assistants who came from New Jersey, California and intermediate points to honor their chief. Prepared by Dr. Macartney in great detail, the procedure was characteristically simple and strong in its dignity. The subjective song, "Amazing Grace," and the beautiful tune, "Duke Street," were used—the former as a reading and the latter as the medium of one of the congregational hymns.

The more intimate family services followed in the boyhood home, "Ferncliffe," on the campus of Geneva College at Beaver Falls, Pennsylvania. John Robertson and Albert Joseph, surviving members of the quartet of preacher brothers, joined a long-time friend and the minister of a local Presbyterian Church in the brief service of reminiscence and hope. Significantly, two Psalms were sung in metric version by a mixed octet of students from the covenantor college. At last the body was interred in the family plot, high above the Beaver River and in plain view of the eternal hills. Graven on one side of the granite marker are the names of the parents and hard-by nestled the bodies of an older brother, Ernest, and his wife. On the back of the stone seat, facing across the valley, are the words which epitomize the strong convictions of the whole family, *"who shall separate us from the love of Christ?"*

When, in the middle twenties, Clarence E. Macartney was elected moderator of the Presbyterian Church, U. S. A., he was *one of the youngest men ever to occupy that high office.* His methodical mind gave ready response to any issue before the church and his courageous spirit marked him early for great leadership. With forceful, deliberate speech, his simple, clear language proved ample conveyance for the dogmatic positions to which he gave quick allegiance. His conservative theological position was a source of encouragement and hope to many and a nettlesome bother to a few. He had the *great advantage of finding strong allies* for his opinions in both the *Bible* and the *Constitution* of the church within which he had taken his ordination vows.

A review of the life and work of this stalwart prophet ought to be of some ongoing benefit to the church in our time. Dr. Macartney would be quick to admit his own limitations and failures, but beyond these he made a contribution of lasting value. To three groups within the church he would, by example and precept, have something worthwhile to say.

►To preachers he would speak concerning industry. He was a prodigious worker. His celibate life made more practical his intense study schedule. The time of day was of little significance when he was laboring on an important theme. Those who heard him as often as four times a week, year after year, testify that *never once was there an iota of lack of preparation or shoddiness* about his public utterances. Everything in life was grist for his sermonic mill, but it was finely ground and well beaten and baked before being sliced for public consumption. Second only to *faithful adherence to the clear teachings of Scripture,* I think he would advocate hard work in the study as a requisite for a beneficial ministry. The variety of his interests, even in his favorite field of history, witnesses to the scope of his knowledge. His illustrations were chiefly historic or literary and were always "meaty," in contrast to those gaunt anecdotes and quips with which too many of us are satisfied. To a success-conscious group who people our pulpits he would say, "Many want to be known as great preachers. *It is better to be a preacher who does some good."*

►To leaders in the church generally the word this administrator would speak would be—"choose wisely." It must be admitted that as presbyter our friend left something to be desired. In a day when the mesh of churchmanship was not nearly so entangling as now, he appeared on the floor only as "something important" was being discussed. To even close friends and devotees, *this was a source of despair.* However, his loyalty and untiring zeal were always available to causes of lasting value to the family of God anywhere in the world. One can recall the pertinent remarks which he made along this line in the recital of the story of that pathetic parabolic figure in the Old Testament who, concerning the great prisoner delivered into his hand, had only to report: "While I was busy here and there, lo, he was gone!" It is the "here and there" of lesser things that dissipates our limited strength and usurps the precious hours which might be spent on more important matters. The jingle,

If you can walk with crowds and keep your virtues
Or talk with kings nor lose the common touch
If neither foe nor loving friend can hurt you
If all men count with you but none too much

bespeaks the aloofness which was repulsive to the casual acquaintance of Dr. Macartney and frustrating even to his closest friends. Yet, the aloofness was the product of this very singleness of purpose which made him *abhor the*

trivial and adhere to the timeless. The resultant life was one invested in great enterprises and its dividends were high and constant.

▶For the great body of evangelical Christians who make up the life of the church, there is a message, too. These uncommon folk represent the strong center of the army as contrasted to the wide flanks in either direction. Among them Dr. Macartney was a staunch fellow-soldier of Jesus Christ. This pivotal position is difficult to maintain when popular trends are disposed to tip the level. To both liberal modernists and rabid fundamentalists this man was disconcerting.

Asked to contribute an article along with other eminent clergymen in a magazine series emphasizing the change of view over a decade, he reversed the prevailing tide by underscoring the continuance of his confidence in the faith once delivered to the saints. Yet, at one time the church of which he was minister was picketed by a group in whose pulp paper much type was wasted trying to fabricate a case for his "compromise" because he would not join their walkout.

Thus he stood, not with mere stubbornness, but with intrinsic steadfastness. As has been said of another, "He was not intolerant, he was intransigent." He had a firm hold on the root of the matter. Neither the blasting winds of frigid liberalism nor the siren songs of popular acclaim could move him from a sane, thoughtful acceptance of the glory and grace of the miracle-working triumphant Christ whom the Scriptures portray.

This attitude of avoiding the extreme while maintaining the strong mean is worthy of the imitation of all evangelicals in our time.

He was on many occasions the humble worshipper in other congregations. Whether in a cathedral of some metropolis or the clapboard chapel of a country village, he was at home upon hearing the eternal message of "Jesus and the Resurrection." Conversely, the eminence of the pulpiteer or the ordinariness of the preacher failed to impress him in the absence of the great tones of the transforming truth.

A ministry world-wide through air wave and printed page he has now relinquished into the care of One who is answering an ancient, fervent prayer—"The work of our hands, establish thou it."

To Dr. Macartney oneness with Christ was most important of all. That he attained to this enviable union might best be attested by his last words to a fellow-minister of the Gospel, *"Tell the brethren that the anchor still holds."*

Bus Service Protested

Protests have been flying in all directions at Augusta, Maine, in a controversy regarding city school bus service for Roman Catholic students.

The Board of Education adopted a "hands off" policy and said, "It's up to the city government to decide the issue."

More than 600 parents threatened to transfer their children to public schools unless the city provided transportation.

Public bus service for parochial schools was approved in an advisory referendum at the city's election last December, but the city council refused to provide the service.

The Rev. Shirley B. Goodwin, president of the Maine Council of Churches, supported the city's position. He said the dispute involves the "old question of Church and State." If parents want children to have a "special private education," he said, "they should fulfill all the obligations."

Public School Superintendent Perry F. Shibles declared that the city's schools were overcrowded, but said that Roman Catholic students would be "welcomed."

Supreme Court Rulings

The U. S. Supreme Court in recent weeks delivered two significant rulings.

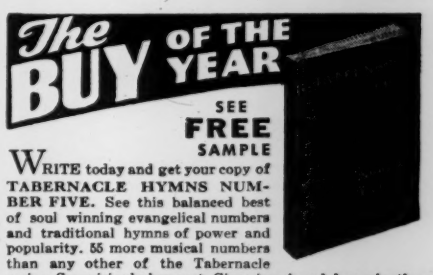
In one the Court found that involuntary blood tests taken from *unconscious suspects* in drunken driving cases do not deprive liberty without due process of law.

By a 6-3 decision (Justices Warren, Black and Douglas dissenting), the Court upheld the legality of the decision of a New Mexico physician in extracting a blood sample from an unconscious man after an accident involving his truck and a car. Three occupants of the car were killed. Justice Clark delivered the opinion.

The Court pointed out that 47 states use chemical tests, including blood tests, to aid in cases involving driving under the influence of alcohol.

In the other case, the Court unanimously ruled unconstitutional a Michigan law banning the sale of any book deemed to contain "obscene" material tending to endanger the morals of youth.

Justice Frankfurter, who wrote the decision, declared that the legislation



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was "not reasonably restricted to the evil with which it is said to deal. The incidence of this enactment is to reduce the adult population of Michigan to reading *only what is fit for children.* It therefore arbitrarily curtails one of those liberties of the individual now enshrined in the due process class of the 14th Amendment."

Eleven other states reportedly have laws similar to the Michigan statute. They are Colorado, Florida, Iowa, Maine, Rhode Island, South Carolina, Tennessee, Texas, Vermont, Virginia and West Virginia.

WCC Membership

The Evangelical Lutheran Church has formally applied for membership in the World Council of Churches.

At its annual meeting in Minneapolis, the ELC's Church Council, acting on a directive from the million-member church body's biennial convention last June, authorized the president of the church, Dr. Fredrik A. Schietz "to take the necessary steps" to seek World Council membership "on a confessional basis."

In a *complete reversal of the position* adopted by its 1948 general convention, which voted against WCC membership by 872 to 546, the ELC last June voted by 1,434 to 685 to seek "immediate" membership.

This action removed a major obstacle to the planned 1960 merger of the ELC with the American Lutheran Church—899,078 baptized members—and the United Evangelical Lutheran Church—59,832 members, both of whom are members of the World Council.

'Sign of the Times'

The major report, two years in the making, called attention to the "spiritual hunger" and "mass movement" of Americans to church as a "sign of the times" and then had this to say:

"Evangelism in our time *must speak to the deep needs of men* for radical healing—deeper than any conscious desire for comfort and success."

The report was the work of a group of Protestant leaders and theologians for the National Council of Churches' General Board.

"Like other mass movements," the report said, "this one moves on many levels, from superficial quest of new emotional satisfactions or ways of escape from hard reality to the profound discontents of honest, vigorous, penitent men and women in revolt against shams and half-realities, *truly crying out for the living God.*

"All alike need to find themselves face to face with the God and Father of Jesus Christ in his unyielding judgment and infinite mercy—both those who already know the depth of their need for healing, and those who are trying to settle for something less than the radical surgery of redemption."

Asserting that the nation's spiritual hunger exists against a backdrop of a "world in turmoil," the commission warned that "the driving forces of history . . . are now racing at top speed . . . long-repressed emotions and explosive desires—for freedom, prestige, power, vengeance."

Modern technology, it added, is suddenly supplying "in dizzy profusion" for both good and ill tools "that make men giants in speed and strength" *without making them gentle and wise.*

As a result, the report said, individuals, interest groups, whole peoples are haunted by loneliness, "corroding" anxieties, bewilderment and mistrust.

The cure for the sickness of such a time, according to the commission, is not to be found in more technical prowess, factual knowledge, economic or political realignments, but in *effective proclamation of the Gospel."*

The document, presented to the General Board by Dr. F. Eppling Reinartz of New York, secretary of the United Lutheran Church in America, is expected to have a major influence on many of the activities of the National Council of Churches.

Tight Money

Short, short story:

Sidney Frank, president of Schenley Distillers, told a recent New Orleans distributors' meeting that tight money is helping "soft goods and hard liquor sales."

According to press reports, he said:

"The money market is getting tighter and people can't get enough credit for homes and hard goods, so they're using a lot of their money for soft goods and whisky."

A Doctor Speaks

The distinction between abstinence and spiritual conversion has been underscored by a New York physician's contention that many "cured" alcoholics become mental cases because they can't adjust themselves to reality.

In other words, a man may lick the temptation to drink, but still lead an empty life, devoid of basic spiritual needs.

Dr. Curtis T. Prout, assistant director of the New York Hospital, Westchester Branch, in an address to the American Psychopathological Association, described numerous cases of alcoholics who stopped drinking and turned to such alternatives as overeating, gambling and narcotics.

Challenge on TV

The right of Jesuit institutions to own and operate television stations has been challenged in an open letter to members of the Federal Communications Commission by Protestant and Other Americans United for Separation of Church and State.

Dr. Glenn Archer, executive director, said in the letter that the Jesuit order is "alien" in control and therefore ineligible to operate a TV channel.

The move was directed chiefly against Loyola University at New Orleans and St. Louis (Mo.) University, Jesuit institutions with applications for television channels pending before the FCC.

He said testimony of the presidents of these schools shows that their supervising boards are composed entirely of Jesuit priests *who are subject to removal by a superior general* who is not an American citizen and that ultimate control is lodged outside of the United States.

In a separate statement, Dr. Archer said his organization's action "is a part of a counterattack against the sectarian pressure which caused the banning of the film *'Martin Luther'* by a Chicago station.

"We are opposed to an increase of Catholic power over the air waves, because it now seems self-evident that Catholic policy is opposed to freedom of the air. One way we can curtail sectarian control of this important medium of information is to fight against alien sectarian ownership as a direct violation of the law."

Hall of Fame

Five Methodists were named to the denomination's Hall of Fame in Philanthrophy at the annual convention of the Nation Association of Methodist Hospitals and Homes.

The awards, presented by Bishop William T. Watkins of Louisville, Ky. were received by the following for outstanding contributions of time, services and money to Methodist philanthropic institutions:

Dr. Karl P. Meister, Elyria, Ohio; Edwin O. Anderson, Jersey City, N. J.;

Otto C. Pfaff, Fort Dodge, Iowa; James F. Stiles Jr., Lake Bluff, Ill. and Miss Dora E. Young, Sweetwater, Tenn.

AFRICA

Empty Seats

The seats of church leaders on the official reception stand were empty as fetish priests danced and poured a pagan spirit libation on the ground at a ceremony in Accra marking the Declaration of Independence on the Gold Coast in Africa.

The rite was an offering to the gods asking their blessing on the Duchess of Kent, Britain's official representative at the celebrations. Leading the boycott were the Right Reverend Richard Roseveare, Anglican Bishop of Accra; the Reverend G. Thackray Eddy, Methodist Church, and the Reverend E. Max Dodu, moderator of the Presbyterian Church.

In a letter to the Accra Municipal Council requesting that the libation rite be dropped from the program of welcome, the church leaders pointed out that it included prayers addressed to gods in whose existence Christians do not believe.

The Accra Council, in refusing to drop the rite, said a service conducted solely by the Christian Church Council was to be held on the following day as part of the official program.

Bishop Roseveare clashed with Prime Minister Nkruman last year when he protested the government leader's attendance at a pagan sacrifice following a state church service.

Invasion Aftermath

A missionary looks at Egypt from the inside:

Since the schools of Egypt were permitted to resume their activities, late in December, there has been a steady hum of serious "nose-to-the-grindstone" work . . . to make up lost time during the recent invasion.

A quick survey of the school situation reveals that all private English and French schools are now being run by the government. Apprehensive parents have been assured that *standards will be maintained* and that they need have no fears about continuing to send their children. In spite of these assurances, not a few have changed. . . .

Losses of French and English teachers in expropriated schools have caused some scrambling and scraping for qualified replacements. Foreign wives of Egyptian subjects, in some cases even British and French, have been urged to accept teaching posts.

Meanwhile, the weeding-out process continues. Although most subjects of enemy countries have by now been eliminated, a sprinkling remains.

The recently-promulgated law requiring the Egyptianization of all banks and companies has given rise to widespread concern in all foreign communities. It is felt that this law only adds to the *growing list of reasons* why foreign capital and business interests refuse to come into Egypt; or, in case they're already in, will look for the earliest opportunity to pull out. As the head of one American company said recently, "If I were being invited today to put my five piasters into Egypt, my answer would be a flat 'No.' But since my five piasters are already here, I can only wait for an opportunity to get them out." Another American company has already ordered the transfer from Egypt of its once bustling regional office in downtown Cairo.

Other causes for apprehension in business circles are traceable to the difficulty of obtaining foreign currency with which to carry on normal business. Scores of businesses are reported to be closing out. In the same week that the local press reported the *huge rise in deposits* at the National Bank with the comment that this was proof of public confidence and sound business activity, one businessman was heard to say, "Business? Yes, we're doing lots of business, if by 'business' you mean selling. We're selling all the time. Our bank account is growing larger, and our shelves emptier, because we can't import replacement inventories. We'll soon be out of business."

What are the implications of all this? Government statements on the general state of economic affairs are *uniformly reassuring*. There appears to be no shortage of essentials. . . . Unemployment is on the increase, due to the heavy exodus of foreigners and the slow pace of business. Stocks of drugs and medicines on which many relied are now exhausted. The increased interference of government in private affairs (*as in the case of the newly-required identity cards*) is resented. The sky-rocketing price of corn puts new furrows in piaster-conscious brows.

Some see in all this nothing more than the dislocations and inconveniences attendant upon Egypt's move toward political neutrality.

Others look with grave alarm on current trends and feel convinced that

Little Words About Big Need

"If God called his Holy Spirit out of the world, about 95 per cent of what we are doing would go on and we would brag about it."

This blunt statement about church programs by Dr. Carl Bates of Amarillo, Texas, was coupled with an equally blunt question to ministers at the annual Baptist Statewide Conference on Evangelism in Columbia, S. C.: "What are you doing that you can't get done unless the *power of God* falls on your ministry?"

He added:

"If we are to stop the terrible overflow of godlessness in our generation, it will only be as the Holy Spirit fills and empowers us. Our churches are full of members; our denomination is flooded with preachers who have never been touched with an all-consuming desire to be filled with the Spirit.

"Baptists are ready to do *everything else but repent*. They will go to conferences, cooperate and cooperate, tithe their income and adopt programs, but repentance is something else again."

Dr. E. N. Patterson, Professor of Homiletics at New Orleans Baptist Seminary, said as a young preacher he was "timid" about telling all he felt on the freshness and exuberance of preaching with the Spirit's unction.

"I know there is danger in superficiality," he said, "but there is *greater danger* on the other side. I'm not afraid of the brand that goes with dependence on the Holy Spirit."

Dr. J. D. Grey of New Orleans, former president of the Southern Baptist Convention, urged Baptists to pray for Billy Graham's New York Crusade, which begins May 15.

"You and I have an obligation to pray that God will come in miraculous power to do more for New York through Madison Square Garden than He did for London through Harringay," he said. "We should feel toward that concentrated effort in New York as Paul felt when he wrote of his driving desire to preach the Gospel at Rome (the world center of his day)." —T. M.

Egypt's leaders are being advised or maneuvered into a situation in which their only recourse, without losing face, will be to *align themselves with communist Russia.* Such alarmists point to the flood of Red books and magazines which are now available everywhere; to the press, which never publishes comments or local news that is critical of Russia; to the enormous Russian Embassy staff, said to be the largest in this part of the world; to the hundreds of iron curtain citizens who are reputed to have come to Egypt in the capacity of engineers and technicians of various kinds; to the Russian Industrial Exhibition and the Russian Ballet which have enjoyed Cairo's spotlight for several weeks; to the Red regime commodities which are now beginning to appear in certain shops.

It adds up to what? The average onlooker, trying to be impartial, is frankly non-plussed. The seriousness of the situation he knows and feels. The mutterings he may hear, *if he has friends who are bold enough to speak.* But even making allowances for the country's rumor-making capacities, he can hardly believe that Soviet influence is anywhere near what the alarmists make it out to be. Then he remembers China, and Korea and Vietnam and reminds himself not to slide into any sort of complacency simply because he has such a distaste for any form of alarmism.

Result? *He just goes on being nonplussed!* —W.A.M.

BRITAIN

Lectures in Belfast

Anglicanism was described as "the true and natural development of primitive Christianity" by Dr. J. C. W. Wand, former Bishop of London, in a series of lectures at Queen's University in Belfast.

Speaking of the comprehensiveness of the Church of England, Dr. Wand, a noted theologian of the "High Church" school, said the rising generation wanted clear and definite dogmatic statements in religion, and that a strain of Puritanism often combined with a High Church view of the church and ministry. He said, in his opinion, the existence of parties in the Church was the salvation of Anglicanism as Anglicanism and that tension always existed where truth was strongly held.

He referred to the massive contribution of Anglican scholars—Lightfoot, Westcott and Hort—to New Testament scholarship, but said difficulty was faced in producing adequate scholars in the Old Testament.

"Anglican piety," he added, "did not aim very high, but neither did it sink very low. It did not exhibit emotionalism, and moved over a long level road rather than one which mounted steeply."

A Little Help

The Congregational Union reports that a determined attempt will be made to raise the stipends of ministers in Britain's 3,000 Congregational churches.

Out of 1,300 ministers, 353 are on basic salaries of $1,050. This will be raised to $1,200 in July of this year and, it is hoped, to $1,500 in 1958. Additional payments of $75 a year are to be made for each child.

Membership of the Congregational churches in Britain totals 220,000.

Difficult Objective

The Komsomol (Soviet Youth Communist League, with claimed membership of 18,000,000) is in a bit of a mess, according to Radio Moscow.

Youth leaders have called for nationwide efforts to stamp out "widespread alcoholism, hooliganism and idleness" among young Russians.

With this noble objective in mind, Committee Secretary A. N. Shelepin scored Komsomol leaders for having failed to give Soviet youth moral training. He said their mission is "to imbue young people with selfless devotion to the socialist motherland by educating them in the spirit of the contemporary world outlook, atheism and the struggle against religion."

An American parallel might be the man who is trying to borrow himself out of debt!

CONTINENT

Important Event

For the first time in Italian history, the government-sponsored broadcasting system recognized the event when Italian Protestants celebrated the 109th "emancipation" anniversary of the Waldensians.

The Waldensians, offspring of the medieval revival led by Peter Valdo (CHRISTIANITY TODAY, October 29, 1956), were held in a condition of subjection for centuries. But on February 17, 1848, King Carlo Alberto of Piedmont enacted the so-called "Patent Letters of Emancipation of the Waldensians."

Commemoration of the date for religious freedom in Italy took place in the major Waldensian Church in Rome. *It was packed to capacity.*

Special speakers were the Reverend Guido Comba, a Waldensian; the Reverend Manfredi Ronchi, a Baptist; and Dr. Sante U. Barbieri, Bishop of the Conference of Latin America Methodist Church and one of the Presidents of the World Council of Churches.

Mr. Ronchi said the Italian Constitution clearly provides a wide degree of religious freedom but that cases of intolerance still occur. "We must persevere in the defence of religious freedom because it is *fundamental to human dignity,*" he added. —R.T.

SOUTH AMERICA

Auca Flights

Men armed only with the Gospel are again flying over the jungles of Ecuador where five young missionaries were slain last year by the Auca Indians, according to the Rev. Harvey R. Bostrom.

Mr. Bostrom has headed missionary work of the Christian and Missionary Alliance in Ecuador for 12 years. He predicted that the barrier of savagery built by the Aucas would be broken down.

"Missionaries are again flying over the Auca district dropping gifts," he said. "But it will take time to gain their confidence. One missionary, his wife and child are living on the rim of the jungle inhabited by the Aucas. This family has not been molested."

Mr. Bostrom headed base operations for the party that entered the jungle and recovered the bodies of the martyred five.

The Alliance leader said there were *two theories* as to why the Aucas had turned from apparent friendliness toward the missionaries and had become bitterly hostile.

"One theory is that the Aucas wanted to present a young girl to the missionaries as a gift," he said. "The girl, a woman and a tribesman had spent a day with the missionaries, radio messages from the mission band had indicated. When the proffer was refused, it may be that the Aucas became infuriated.

"The other theory is that the Aucas

became convinced the missionary party, bearing camp equipment, was setting up permanent quarters. The Aucas may have feared a trick."

Mr. Bostrom said the martyrdom of the five young men had proved a great stimulus to mission work.

CHINA

Voice from Within

Foreign churches in Red China are "doomed . . . because the Reds have their own brand of religion which ignores God."

These words were spoken recently in Hong Kong by an American woman after her arrival from Shanghai on a British freighter.

The woman, Mrs. Juanita Byrd Huang, formerly a missionary of the Southern Baptist Convention, said her husband, a businessman, arrived in Hong Kong a month earlier. She was free to leave 18 months ago but waited until her husband was safely out of the country.

Mrs. Huang, 53, said she had been in China since 1929, when she was commissioned by the Southern Baptist Convention for evangelistic work in the Shanghai area. This continued uninterrupted until her marriage in 1946.

She reported that she had taught English at St. John's University and Shanghai University until these schools were "reorganized" by the communists.

'Forced to Confess'

(The following item is taken from a sermon preached by the Rev. Robert W. Young, North Presbyterian Church, Pittsburgh—Ed.)

I remember seeing Dr. Albert Einstein walking Princeton's streets as a refugee from Germany. He said, "Being a lover of freedom, when the revolution came to Germany, I looked to the universities to defend it, knowing that they always boasted of their devotion to the cause of truth; but no, the universities were silenced.

"Then I looked to the great editors of the newspapers, whose flaming editorials in days gone by had proclaimed their love of freedom, but they, like the universities, were silenced in a few short weeks. . . .

"Only the church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the church before, but now I felt a great affection and admiration because the church alone had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly."

Digest . . .

▶Methodist Church to build $4,000,000 theological seminary near Delaware, Ohio. . . . Southern Baptists contribute average of more than $1,000,000 daily during 1956 for all-time high in total giving of $372,136,675.

▶Station WBKB, Chicago affiliate of ABC, to show "Martin Luther" on April 23. . . . Msgr. Edward M. Burke, chancellor of the Chicago Roman Catholic archdiocese, denies that archdiocese in any way responsible for same film being cancelled by WGN-TV last December.

▶Three-and-half acre hotel property, with private ocean beach, acquired in Carlsbad, Calif., as home for aged by Lutheran Services, Inc., of San Diego. Purchase price, $450,000.

▶Bill proposing to make Ten Commandments part of Arizona law introduced by Rep. L. S. Adams (D-Phoenix). Other 20 volumes of laws meaningless without Ten Commandments, he says. . . . Wheaton College hosts seventh annual Theological Conference May 3, with "Eschatology for Today" as theme.

▶Dr. John R. Cunningham, president of Davidson College since 1941 and former moderator of Presbyterian Church in U.S. (Southern), named first executive director of Presbyterian Foundation. He will resign college post September 1.

Worth Quoting

"We need Bible-saturated preachers, whose very manner of life is involved in the language of Scripture."—*Dr. Dale Moody, Professor of Theology, Southern Baptist Seminary, Louisville, Ky.*

"All originality and no plagiarism makes many a dull sermon."—*Dr. J. D. Grey, First Baptist Church, New Orleans, La.*

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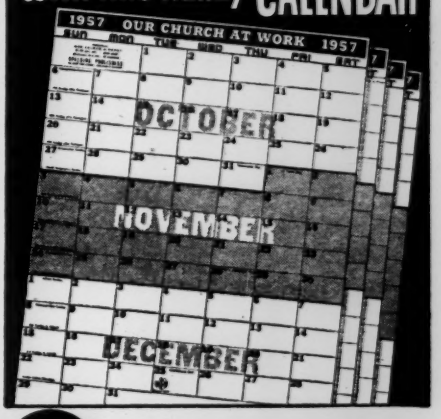

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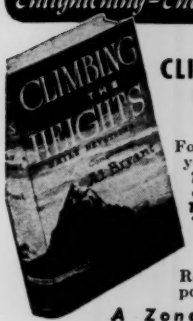

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Books in Review

BIBLICAL PREACHING

Protestant Preaching in Lent, by Harold J. Ockenga. Eerdmans, Grand Rapids. $3.95.

The spiritual vitality and fruitfulness of Boston's famed Park Street Church are undoubtedly traceable to a number of factors. Certainly among the chief of these elements would be the priority given here to the foreign missionary enterprise and the program of solid biblical preaching which is characteristic of this pulpit. The book under review provides a good taste of what this congregation is fed, and in that respect gives us a fresh insight into the importance and the possibilities of the preaching ministry in any church.

Dr. Ockenga is convinced that we Protestants do not make enough of Lent, in the sense of using this season to direct the minds of men toward the meaning of the passion of our Lord. For twenty-five years he has devoted the Lenten season, and especially Holy Week, to series of sermons dealing with Christ and his Cross, and in the current volume, he presents seven such series, of varying lengths. Obviously, the complete sermons are not given here, but on the other hand, neither are these brief outlines. The substance of each sermon is here, together with some of the illustrative material. In addition, each series is prefaced by an introduction, which in some cases gives suggestions as to other sermon themes which might be developed under the same general topic.

This is careful, thoughtful preaching, thoroughly based in the Word. (Many of the sermons preached today in evangelical pulpits are doctrinally sound, yet lack a strong biblical foundation.) Dr. Ockenga's work shows all the marks of thorough study. His outlines are helpful, and they consistently present a logical development of thought. A whole series of messages on Isaiah 53 comes out of a careful exegesis of the Hebrew text. On occasion, he takes a phrase of Scripture and allows it to be the starting point for the presentation of an important biblical doctrine. An example of this is his sermon on the Kingdom of God, based on the text "Art Thou a King?"

These presentations of scriptural truth are scholarly, but in no sense academic, in the unfavorable sense of that term. Dr. Ockenga is preaching to the needs of his congregation and he is ever insisting on a human response to Divine truth.

The book commends itself for devotional reading, but it should have a further ministry in quickening pastors and other Christian leaders to a more thorough study of the Book, and a more adequate presentation of its truths.

H. L. Fenton, Jr.

LENTEN SERMONS

The Seven Words From the Cross, Ralph G. Turnbull. Baker, 1956. $1.50.

This compact volume of sermons under the headings of Forgiveness, Assurance, Comfort, Desolation, Suffering, Triumph and Committal contains much source material of value to preachers and teachers. The outlines are homiletically correct and reveal considerable originality and imagination. "The Word of Suffering," for example, is developed around three simple but striking points: it was Natural; it was Unnatural; and it was Supernatural. Strongly doctrinal in its orientation, the volume abounds in telling illustrations. Certainly the author leaves no doubt as to his own understanding and appreciation of the historic Christian faith. Yet the volume leaves something to be desired from the point of view of finished expression of these ideas. At times Dr. Turnbull's sentence structure is rather choppy and his choice of words not too discriminating. Greater precision of expression might have enhanced the book's worth, though the sermons were obviously prepared to be preached rather than read. Eric Edward Poulson

ANTITHESIS

Speculation in Pre-Christian Philosophy, by Richard Kroner. Westminster. $5.75.

This is the first of three volumes in which Professor Richard Kroner, lately of Union Seminary, now at Temple University, will attempt to explain the entire history of philosophy on the basis of an antithesis between impersonal, objective speculation and practical, personal revelation.

While this antithesis at first sight seems eminently applicable to medieval philosophy, one wonders whether it can contribute to the understanding of the Greek period.

In defense of the thesis that Greek philosophy is a compound of speculation and revelation, Kroner begins with the somewhat enthusiastic assertion that

Thales' speculation is "an analogue to the revealed truth on which Christian thinkers later relied" (p. 10).

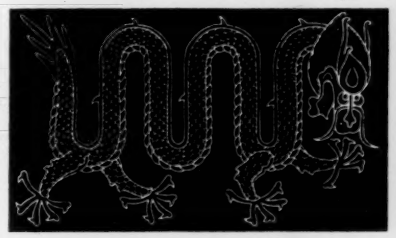
After Thales, "from the perspective of the relation between revelation and speculation it is of supreme importance that Anaximander, though on the level of cosmotheism or pantheism, thus approached the biblical conception of the Supreme Being. He anticipated what the Bible and Christian theology mean by the infinite" (p. 83).

Here Kroner tries to argue that Anaximander's Infinite is not something potential, but a mysterious Actual; and that the ordinary interpretation which views the boundless simply as the reservoir of physical stuff out of which our cosmos developed, "as if only the language were imaginative . . . is extremely arbitrary and 'unscientific'" (p. 85). Yet the doxographical material supports the usual interpretation, as does the matrix of pre-Socratic philosophy from which it comes. Even if Anaximander's boundless were infinite in space (a view against which Cornfed has raised sober objections), and still more if the boundless is infinite in the sense of having no definite quality, it would be hard to see any resemblance to the God of Abraham, Isaac and Jacob.

When further it is said that the stories about Socrates (drinking the rest of the crowd under the table?) "immediately put us in mind of the gospel stories" (p. 133), one is reminded of the Platonic thesis in the *Phaedo* that that which stimulates the memory need have no resemblance to what is remembered. Here Kroner has given himself over to pure impressionism; and his other assertion that "all historians of philosophy agree that he (Socrates) is the greatest figure in the history of philosophy" (p. 151) is simply false.

A number of times Kroner modifies his first breath-taking statements. "Socrates was a Greek anticipation and counterpart of Jesus Christ" (p. 133); but then adds, "the difference between the Son of God and the Athenian . . . is so enormous that it makes any comparison absurd and ridiculous." Quite so! And therefore his prior assertion is absurd and ridiculous.

The constant aim seems to be to picture Greek philosophy and the Christian Gospel as essentially the same. In one place it almost seems as if the New Testament contributed nothing to Christianity. "In Philo, Greek speculation and biblical revelation met . . . The whole movement of pre-Christian speculation, directed toward a more holy and ethical



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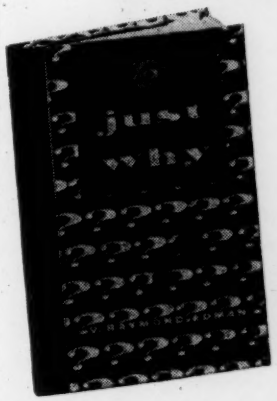

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conception of the divine being than that offered by Greek religion, culminated and terminated in this great event. . . ." And Kroner refers with evident approval to another author who held that "without Philo there would be no Irenaeus, Athanasius. . . ." Again, "He taught that the ideas are the thoughts of the living God. . . . Through this simple device Philo threw a bridge across the chasm dividing two spiritual spheres" (p. 237-238).

Aside from the fact that in these lines Kroner denies that Plotinus and Neoplatonism are the culmination and termination of Greek philosophy, this interpretation not only ignores the New Testament as a prerequisite for Athanasius, but it also minimizes the role of the Old Testament for Philo. It pictures Philo's philosophy as arising, not altogether, but predominantly out of Greek themes. This is most clear in what I take to be a serious failure to grasp the significance of Philo's making the ideas thoughts of God. This is no superficial transformation of Platonism, no simple device to bridge a narrow chasm.

In the *Euthyphro* when piety is defined as that which is dear to the gods, Plato asks, Are pious things pious because they are dear to the gods, or are they dear to the gods because they are pious? Now, it is not surprising that Plato chose the second alternative, but it is extremely instructive to note that he does not bother in the least to give a single reason for rejecting the first. Usually Plato gives reasons for rejecting a proposal; but not here. Does this not indicate that Plato was unable even to conceive of a God on whose will morality depends? Instead of a God who legislates, Plato could conceive only of a God subordinate to independent laws.

Philo therefore, rather than having been the culmination of a tendency already in paganism, broke completely with its deepest convictions and insisted on the totally different biblical conceptions of sovereignty and transcendence. No doubt there are similarities between Philo and Plato or the Stoics; but they are superficial. (Cf. my *Thales to Dewey*, pp. 183-210.)

But perhaps the major defect of the book is its hazy notion of revelation. Kroner's characterizations are as follows: "Revelation is the work of God; the truth of revelation is practical, personal, and indemonstrable; God does not incline himself to man in order to inform him, but to command, advise, and redeem; such divine actions do not provide theological information; theological information is incompatible with the true relationship between the Creator and the creature."

These representations partly depend on an incomplete disjunction and partly on a neglect of biblical themes. Of course it is true that God commands and redeems; but this is not incompatible with his giving information to man. When God said to Abraham, "Thou shalt be a father of many nations," it was information; and when John wrote, "the World was made flesh," it was information. Now, it may be true that God's redemptive acts do not of themselves inform; but in addition to the act God has provided us with its explanation. 'Christ died' is the act, but 'for our sins' is the informative theology. Far from theological information being incompatible with the true relationship to our Creator and Redeemer, this true relationship is impossible without a minimum of information; and the more the better. Like the Athenians we cannot worship an unknown God.

Existential anti-intellectualism is no contribution to Christianity or to Greek philosophy, either. GORDON H. CLARK

CAREFUL SCHOLARSHIP

The Life of Our Lord upon the Earth, by Samuel J. Andrews. Zondervan, Grand Rapids. $5.95.

The sub-title of this volume gives an accurate summary of its contents—"considered in its historical, chronological, and geographical relations." Students of the life of Christ have long treasured this work of careful scholarship. This printing makes use of the revision done by Andrews in 1891. It contains a new feature, a biographical introduction by Wilbur M. Smith which puts readers for the first time in possession of information about a man who deserves to be more widely known. Dr. Smith makes the observation that this is the only scholarly life of Christ produced by an American.

Andrews was well acquainted with continental and British literature in the field, as his bibliography amply attests. His revision necessitated the consideration of a vast amount of material which had appeared in the thirty years which had intervened since the first edition was published. This was carefully appraised and sifted. One must not get the impression that the work is a mere compilation of diverse scholarly viewpoints. The considered judgment of the author is regularly brought forward and presented with modesty and discretion.

The question will inevitably be raised as to the wisdom of printing once more a book which is now more than half a century old. But the truth is that no recent book does for the reader what Andrews does, for modern works are concerned for the most part either with questions of critical methodology or with details of the narrative. Andrews provides a factual, comprehensive approach, with special help in the area of chronology (the book begins with an essay on this subject). With the aid of this volume one is in far better position to evaluate the modern works, for he will understand the basic problems of the text. EVERETT F. HARRISON

SOURCES OF POWER

Six Mighty Men, by W. J. Smart. Macmillan. $2.00.

Every minister and witnessing Christian longs to experience the life-changing power of God in his life and service, yet all too many of us are conscious of the lack of spiritual power in our running to and fro in the name of Christian service. What is the secret of being effectually and powerfully used by God?

In these short biographies, W. J. Smart has sought to point his finger clearly at the spiritual secret of the passion and power of six men whom God has used in a mighty way. Declaring his aim in the preface, the author says, "My aim in this book has been to catch the passion of the six men about whom I have written, and to locate, as far as possible, the secret of their power and their message for today."

Lest we fall into the error of longing for the good old days or into the modern mood of seeking something entirely new and different, the lives of these six outstanding evangelicals span the past century. Whether we look at George Mueller, Dwight L. Moody, Hudson Taylor and Samuel Chadwick of the past or at Hugh Redwood and Billy Graham in the present—the answer is basically and fundamentally the same for God does not change.

Variety of calling is seen here—a missionary, two evangelists, a founder of an orphan's home, a teacher and a newspaper man—but the principles and passion for Christian service are the same. Will these principles work today? These lives remind us that they will as long as the Holy Spirit works to keep the promises of God, and the spirit of God will always work to supply material and spiritual needs when out of earnest, believing hearts anyone seeks to do what God wants him to do.

These biographies are too short to tell much about the lives and labors of these men. If we want that we must turn to other sources. These stories are told with a minimum of well chosen

words yet with a maximum of piercing insight focused on their sources of power. What is told of their lives is realistic, free from excessive overstatement, in good taste and characterized by an authentic note.

In our day, masses of people are giving attention to religion yet so many of them do not know what it means when they hear talk about people being surrendered and powerfully used. This small book of 151 pages would be very helpful for general reading by these people or for use as the basis of devotional talks to any small groups.

W. G. FOSTER

NEW LIFE

Christian Maturity, by Richard C. Halverson. Cowman, Los Angeles. $2.50.

This is a devotional essay addressed to all that is shallow and superficial in the church and in Christians; a plea that we let our religion "grow up." In his foreword, Louis H. Evans describes it as a "thrilling answer" to the frustrated longing of multitudes on the spiritual frontier for a Christianity which will bring real power.

The author declares that he is not writing for those outside the fellowship of the Christian faith but to those who, though belonging and participating, may be "fed up" with their inadequate apprehension of those resources which they had expected to offer much more than they are getting. He begins by suggesting that there are—within evangelical circles, indeed—many who are "frankly bored with it all. Their Christian experience has worn thin, the spontaneity is gone, Jesus Christ himself is unreal most of the time, the lift and thrust of a new life has vanished."

That, we must say, is quite a beginning. And if there is a major flaw in this book (which does not really suffer for having such a flaw) it is that the author does not, after all, address himself to the condition he describes, but rather to the original longing of any life without Christ. It is one thing to point out that "new life" in which there is a stirring "lift and thrust;" it is another to write to those in whose new life the lift and thrust has vanished. The author does the former. And he does it well.

The answer to any inadequate spiritual experience, explains Mr. Halverson, lies altogether in opening the door of one's life to Christ. Spiritual growth involves progressively opening hitherto unyielded areas of the life over which Jesus Christ must be given control. If the emphasis be put on the imitation of Jesus, he continues, then let it be put upon the central control of his life, not the outward effects. Receive Christ, yield to Christ, walk in Christ. This is spiritual maturity.

This book is a delightful treatment of the golden promises of the Gospel, especially as these may be contrasted with any approach to religion which seeks the answer in anything man can do for himself or anything which can be found anywhere but in Christ. It is the kind of book of which a busy pastor wishes he had more to put into the hands of confused and hungry people.

G. AIKEN TAYLOR

CAREFUL EXPOSITION

Studies in the Book of Jonah, by James Hardee Kennedy. Broadman, Nashville. $1.75.

Dr. Kennedy, who is professor of Old Testament and Hebrew at the New Orleans Baptist Theological Seminary, has written this book out of the conviction that "for many serious and capable students of the Bible, Jonah offers a study of distractions. Engrossing questions bring positive teaching into eclipse and side issues become dominant" (p. XII). As a result, the author's paramount concern has been to present the basic teachings of this Old Testament book and to show their relevance for Christian living. He has been eminently successful in accomplishing this aim.

Dr. Kennedy is thoroughly familiar with the various interpretations of Jonah, and he does not hesitate to quote scholars whose point of view differs with his own. But he is thoroughly convinced that here we have a trustworthy historical narrative that has much to say for our own day. His book is a good example of how a careful exposition of the Word of God may meet the needs of the people in the world.

The author has a real gift for sensing the underlying significance of each section of the book. In bringing forth these truths, he does not hesitate to introduce elements of exegesis of the Hebrew text, and while not every preacher will be able to follow him in the fine points of Hebrew grammar, all will appreciate his thoroughness. Many a pastor could learn much from Dr. Kennedy about how to present the Old Testament in the context of the twentieth century. Many a layman will find here that which feeds his own soul and stimulates his further thinking concerning timeless truth.

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REVIEW OF

Current Religious Thought

In the numerous periodicals read in preparation for this column, we found one sequence of articles to be among the most interesting and easily the most significant. We refer to Professor James R. Branton's "Our Present Situation in Biblical Theology" and its several replies. *Religion in Life* (winter 1956-57) had the liberally-inclined Millar Burrows and the Barthian-inclined James D. Smart and Robert McAfee Brown respond to this lead article. Together these four articles provide something of a mosaic of the non-orthodox or non-conservative or non-creedal or non-evangelical or non-fundamental, or whatever term you use, theology of our day. Their importance is so great that we give the whole column over to a summary of this discussion.

¶ Colgate-Rochester Seminary Professor Branton first speaks of the liberal developments of the last century which listed Harnack and Bacon among its champions and interpreted Christ as merely a social reformer. Albert Schweitzer later pointed out that the liberal school had overlooked some historical aspects of Jesus such as his consuming interest in eschatology. This "new biblical approach moved onto the stage, and accused the older of posing as objective, but of actually being so culturally bound as to involve more *eisegesis* (reading teachings into the Bible) than *exegesis* (bring out the Bible's own teaching)." Barth and Brunner followed this new approach to the Bible itself, trusting its message versus the dictates of culture and reason. G. Ernest Wright, C. H. Dodd and Rudolph Bultmann are also cited as part of this movement which "has placed the Bible back in the center of our thoughts" and made faith, not reason, the faculty by which it is understood and its unity, rather than its diversity, of teaching, a chief characteristic. "For several years now the Old Testament and the New Testament scholars have fallen into step with this school of thought."

Times are now changing, Branton continues. "But by now this popular revival of biblical theology is itself calling for a serious evaluation. Indeed it has been weighed in the balances of some competent scholarship and, like the liberalism it repudiated, it too has been found wanting." Professor Branton urges the following criticisms: 1., "It has lost its real rootage in history"; 2., is guilty of some poor exegesis; 3., often approaches the Bible with its own idea of biblical unity; 4., has overworked the mythological idea in the Bible; 5., found a kernel of doctrine in the message (*kerygma*) of the church that was not always there; 6., did not ground its Christology in sufficient history; 7., has a tendency to cut the nerve of ethics by the knife of theology; 8., has a wild growth of subjectivism; 9., has an "exaggerated emphasis upon eschatology."

"Already there are signs that the needed changes are on the way. Oscar Cullman in *Time Magazine* (May 2, 1955) says that 'there is a trend away from Barth . . . and there is a tendency on the Continent, as in the United States, toward neo-liberalism in theology.'"

A statement to the same effect by Harvard's Amos Wilder is cited in which we find an interesting contrast between neo-orthodox and orthodox Christology, both of which Wilder rejects: "'The Man Christ Jesus preached by the neo-orthodox is a kind of symbol X, an unknown entity—Christ is preached but it is unreality. The old orthodoxy preaches Christ, a supernatural figure, God himself—' and neither is biblical." (We cannot help noting in passing that orthodoxy has not merely affirmed Christ to be God, but equally emphatically has affirmed his humanity.)

Branton then suggests some necessary features of the new emerging theology. It must be thoroughly scientific. It cannot have preconceived notions and see systems where they do not exist. It must not live on an island of irrationality.

¶ In our opinion, Professor Branton politely kissed neo-orthodoxy good-bye. Yale's Professor Burrows must have thought the same thing: "Let me say first that I am in complete sympathy with his (Branton's) main position and applaud his vigorous statement of it." He proceeds to mention various criticisms, the most interesting of which is this: "The only thing wrong with it (the older liberalism)—was that it did not go far enough. The remedy was to go all the way, not go back again to the beginning."

¶ Dr. James D. Smart (formerly Editor-in-chief of *The New Curriculum* for the Presbyterian [U.S.A.] Board of Christian Education) spoke for the theological viewpoint which Branton had described as on its way out. Branton's position, as Smart sees it, is plain liberalism.

Branton would be justified in rejecting the new orthodoxy, he concedes, if it were guilty of all the sins Branton lays at its door. But Branton was battling a man of straw. "Any use of the term 'biblical theology' should take account of the wide variety of phenomena that are to be included within it." Branton has viewed only one phase. Smart then cites a Jew, a Jesuit, an Anglican and others who are examples of "biblical theologians."

Dr. Smart criticizes the oversimplifications of Branton's account of the rise of biblical theology. He then retells the whole story with much more detail and comes to the conclusion that the new theology was not a break away from the old but the adding of a new dimension, the insistence that the Bible scholar had to be a theologian as well as, not in lieu of, being a research scientist. This functioning as a theologian was what led to the discovery of unity in the Bible. "A science that had eyes only for the human phenomena of religion had lost the clue to the unity of Scripture. On the purely human level nothing could be found except the widest diversity. But a science that approached the Scriptures as the record of both divine revelation and human religion began to hear one voice in both Testaments. . . ."

¶ Union Seminary's Robert McAfee Brown's "Is There 'Biblical Theology'" throws its weight, very cautiously, on Smart's side. He questions the assumption that there is a biblical theology in the Bible and the wisdom of asking the Presbyterian ordained, "Do you sincerely receive and adopt the Confession of Faith of this church as containing *the system of doctrine* taught in the Holy Scriptures?" His comment on this shows the uneasy conscience of such thinkers in conservative denominations: "There are ways by which this question can be answered in the affirmative but the lurking sense of inquiet remains unstilled in many a Presbyterian heart: '*is* Scripture really for the purpose of giving us a system of doctrine?'" He refers to (but does not attempt to prove) the "breakdown of fundamentalism" which believed there was such a system of doctrines taught in the Bible. Disposing thus lightly of the traditional orthodox posi-

tion of the church, Dr. Brown seeks to find some other type of biblical theology.

The problem of authenticating of the Bible is the central problem. Brown considers three answers. First, there is the "encounter" test of the Bible (Brunner). When the Bible speaks to me it is the Word of God. When reading it I have an encounter with God: I know it is God's Word.

But Brown seems to be disturbed by Tillich's criticism of this "encounter" view that it leaves no room for the fact of despair about the meaning of life. Tillich suggests "absolute faith" which has no special content. Brown, seeming very unsure of himself, "hopes" that this "contentless faith" can contain the "God of Abraham, Isaac and Jacob."

Third, there is Reinhold Niebuhr's notion of "self-authenticating" faith. This turns out to be the self-authenticating faith in parts of the Bible only. And what parts? Well, it seems to depend entirely on the individual whose faith it is. The slaying of the Amalekites, the Second Coming of Christ, for example, cannot be authenticated, according to Brown, who seems not to know that there are millions of people who think they can. Dr. Brown quaintly concludes: "in other words, there is certainly a high degree of discrimination involved in selecting those elements of the biblical perspective which we find to be self-authenticating." Brown tries to escape the charge of complete subjectivism by saying that men learn something from some of the hard passages of the Bible too.

Still trying to escape this trap of subjectivism, or more accurately, trying to extricate himself from it, Dr. Brown introduces what he calls the principles of the Reformers. The first is the testimony of the Holy Spirit and the second is the doctrine of the Word. The Word turns out to be only the Incarnate Word, Jesus Christ, "the Word within words." Acceptance of the words as authentic is bibliolatry, he says. So the reliance on Christ apart from the authority of the words of the Bible is still pure subjectivism in which anyone can make Christ what he pleases.

And the testimony of the Holy Spirit, independently of the words of the Bible, is pure subjectivism in which anyone can make the Holy Spirit what he pleases. So, we say sadly, all those who would reject the Bible theology, which has been historically expressed in the creeds of Christendom, must end up as Brown does, with no "authenticated" saving theology at all.

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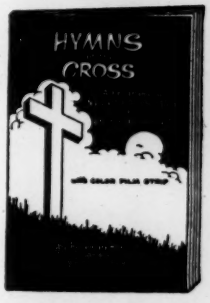

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